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ABSTRACT

Materials received during the period April-July 1970 are included in this annotated bibliography of Hebrew and Arabic books and articles. All abstracts are in English, and author and publisher indices are provided for each item. The Current Items Section contains material on Educational Reform, Foundations of Education, The Teaching-Learning Process, etc. Special sections, comprising almost half the bibliography, concern Curricula for the Intermediate Division (1967-1970), and Social Education in Israel. This latter topic seeks to give an account of two aspects of social education: a) children's and youth societies per se; and b) such societies as a training ground for adult society. This involves materials dealing with the kibbutz, boarding school, school system, and the youth movement in general. For earlier volumes, see ED 027 806, ED 032 810, ED 034 995, and ED 037 820. (JLB)

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ISRAEL EDUCATION ABSTRACTS

A Selected Bibliography

Vol. 5 No. 2 1970

(April 1970 - July 1970)

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ISRAEL PROGRAM FOR SCIENTIFIC TRANSLATIONS

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A Selected Bibliography of Current and Past
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of Education in Israel

Vol. 5, No. 2, 1970
covering period of
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CURRENT ITEMS SECTION

(April 1970—July 1970)

STATISTICS

124. **National Expenditure on Education (1962/63–1967/68)** (Hahotza'ah hal'umit l'ḥinukh (1962/63—1967/68)). In Israel Monthly Bulletin of Statistics, Supplement, Vol. 20, Issue 12. December 1969. pp. 1–12.

The national expenditure on educational services increased from IL. 374.1m in 1962/63 to IL. 908.7m in 1967/68. (About a fifth of the former and about a sixth of the latter sum were spent on buildings and equipment.) In the five years between these two dates the percentage of total expenditure on education increased annually by 24%, 25%, 33%, 16%, and 1.5%. In the last two years there was no change in the amount spent on fixed assets. In the last year the current expenditure and the expenditure on fixed assets were respectively distributed as follows (in approximate figures): 7% and 8% on kindergartens, 40% and 30% on primary schools, 31% and 32% on post-primary schools, and 22% and 30% on higher education. The total national expenditure in the last year was made by the Government and the Jewish Agency (~ 30%), local authorities (~ 21%), non-profit making institutes (~ 40%), and private educational undertakings and families (~ 9%). In the last year the current national per capita expenditure amounted on an average to IL. 272 (unchanged in comparison with the previous year). The average expenditure per family was IL. 1,078, but since many services are provided cheaply or free of charge, another survey showed that the average urban family spent only about IL. 426.

125. **The Demographic Features of the Population in Israel (1968)** (Hat'khunot hademografiyot shel ha'ukhlosiyah b'Yisrael (1968)). In: Israel Monthly Bulletin of Statistics, Supplement, Vol. 20, Issue 12. December 1969. pp. 37–61.

In the year under review (1969) the median age was 23.1. The percentage of the 0–14 and 15–29 age groups was 33.4 and 25.5 respectively among the total population, 30.6 and 25.8 respectively among the Jewish, and 49.7 and 23.9 respectively among the non-Jewish population. (In the latter the median age was 15.1.) In the 0–14 age group among the Jews, 88.7% were born in Israel, 8.4% in Asia and Africa, and 2.9% in Europe and America. Of the Jews born in these areas the 0—14 age group constituted 61.6%, 9.5%, and 3.1%, respectively; among the Moslems 52.6%, among the Christians 38.1%, and among the Druzes and others 48.9%. In the administered territories this age group represented 49% and 50.2% of the total population in Judea and Samaria, and in the Gaza Strip and North Sinai, respectively.

126. **Consumer's Price Index** (Madad ham'ḥirim latzarkhan). In: Yarhon L'statistikah Shel M'ḥirim – Monthly Price Statistics, Vol. 20, Issue 11. November 1969. pp. 14–21.

The consumer's price index measures the percentage change in the expenses necessary to consume a fixed basket of commodities and services that represents the average consumption by urban employees' families. The average index in 1964 is reckoned as the basis (the 100.0), and in 1966, 1967, and 1968 it stood at 116.3, 118.2, and 120.7, respectively. For education, culture, and entertainment the respective indexes were 116.7, 119.2, and 121.2. For education alone the respective indexes were 113.7, 115.7, and 116.9; for culture and entertainment 118.3, 121.2, and 123.6. The respective indexes for kindergarten education were 117.4, 123.3, and 124.4; for primary education 106.0, 106.0, and 106.1; for post-primary education 108.6, 103.0, 103.2; for higher education 114.9, 135.5, and 135.5; for lessons, lectures, and other extension courses 130.5, 138.0, and 142.3; for textbooks and educational equipment 107.2, 109.7, and 113.3; for newspapers 139.9, 142.3, and 147.7; for books and stationery 105.3, 107.5, and 109.9.

EDUCATIONAL REFORM

127. BEN YOSEF, YA'AKOV. **The Reform in Education in the Light of Other Countries' Experience** (Hareformah bahinukh l'or nisyonan shel m'dinot aḥerot). In: Idan Zeh. 1969. pp. 150–158.

When the Knesset decided on the reform in the educational structure, three possibilities were put forward in diminishing order of preference: 6 + 6 grades, a comprehensive school, and 6 + 3 + 3 grades. The writer agrees with this order of preference since a comprehensive school has to struggle for prestige in the eyes of the public, while the division of 6 + 3 + 3 grades would confront the pupil with problems of adaptation three times in his scholastic career (from which weak pupils would suffer most). The writer describes the development of education in the United States which is characterized by a diversity of subjects and the admission of every pupil, and, by contrast, the rigidity of secondary education in Europe. He points out the defects of each type and the efforts made to rectify them. The Israeli school is a sub-type of the European one. The new experiment can have positive results.

128. NIV, YA'AKOV. **The Changes in the Structure of the Educational System in Israel** (Hat'murot b'mivneh ma'arekhet haḥinukh b'Yisrael). In: Idan Zeh. 1969. pp. 139–149.

The reform in the educational structure is not intended to change, but rather to set up new structures for achieving the final aim of education in Israel. The intermediate division will bring together children who until grade 6 have attended suburban-class schools; the classes will be culturally homogeneous, and the grouping arrangement for some subjects will be continued. Because of the increased number of pupils in such schools the budgets will be

larger, enabling them to buy equipment for intensified instruction. There will be extensive extracurricular activity in which pupils, who do not excel in their studies, can distinguish themselves. Educational compensatory efforts, hitherto devoted to the school as a whole, will now, within the framework of the intermediate division, be directed to individual pupils requiring such compensation.

FOUNDATIONS OF EDUCATION

Religious-Cultural

MUNK, MOSHEH. **Education in the Period of the Open and Pluralistic Society** (Haḥinukh bit'kufat hahevrah hap'tuḥah v'hapluralistit). In: Bis'deh Ḥemed, Vol. 13, Issue 1—2, 3. 1969. pp. 18—25 and 136—150.

The present day problems of religious education are usually compared with those of German Jewry at the time of the emancipation, when the solution that was successfully proposed by Rabbi Samson Raphael Hirsch was a philosophical harmonization of Torah (orthodox Judaism) and science. This comparison is, however, inexact; the position of religious Jewry is nowadays more difficult. Rabbi Hirsch set out to help a youth that belonged to the Jewish minority which the ruling Christian society did not wish to accept socially. In contrast to this, the dominant secular society in Israel, in addition to the social pressure which it exercises (as does every social majority on a minority), is unreservedly prepared to accept any "dissident" from the minority. The aim of the article is rather to create an awareness of the problems, but it also outlines possible solutions: increased religious knowledge, education in absolute values (as opposed to what is customary in modern society), and the creation of a positive emotional approach.

Psychological

130. ORTAR, GINA and CARMON, HANNA. **An Analysis of Mother's Speech as a Factor in the Development of Children's Intelligence.** The Hebrew University School of Education, Jerusalem. 1969. 111p. Mimeographed.

In a recently published article (see this series, Vol. 4, No. 2, p. 9, abstract No. 132) the authors reported their observations on the recorded conversations of 57 mothers with two of their children, aged one and three years. The present book is a fuller report of the authors' research, the aims of which were: a) to describe the "speech input" which children receive from their mothers; b) to investigate the interdependence between the mother's speech and her socio-cultural background; and c) also that between the mother's speech and the children's intelligence. Among the findings (in terms of the above aims) were: a) The conversations were analyzed by means of twenty-two variables, the most important group of which

(as regards contributing to the children's intelligence) is that designated "correspondence to situation" (in particular the variable "enriching sentences"). b) It was found that if the differences in educational level and intelligence are taken into account, those between the various cultural groups of mothers disappear. (The connection between speech and group differences requires further investigation.) c) There is a significant relation between several speech variables of the mothers' and the children's level of intelligence. Some of these variables are related to the mother's level of intelligence except for one variable: "the omission of opportunities to speak at least adequately." One of the appendices of the report contains the record of the conversations of three mothers with their children; the method is illustrated whereby these conversations were measured by means of the different variables.*

THE EDUCATIONAL LADDER

Kindergarten

131. HARZBERG, ADAH. Then. . . then. . . then. . . (Az. . . az. . . az. . .). In: Hed Hagan, Vol. 34, Issue 3. February 1970. pp. 175–177.

Many kindergarten children make excessive use of the adverb "then." This is particularly disturbing when it is used to introduce each and every statement. Up to the age of five this phenomenon undoubtedly attests immaturity as regards both language and a comprehension of tenses (children fail to distinguish between the past and the present). In some instances this phenomenon is reinforced in the child by reason of the fact that his parents and elder brothers, for whom Hebrew is a new language, also do the same. In the latter case the writer suggests that the parents participate actively in the life of the kindergarten and, until such participation bears fruit the child should be given an opportunity of expressing itself even without using words (for example, by pointing at pictures). Parents who have a high linguistic culture are likely to hamper the child's efforts to free itself of this habit by their impatience with it. The kindergarten teacher should try to influence such parents to show greater patience. With regard to these children it would prove worthwhile to note under which circumstances this feature appears very frequently and to try to help the children at these times. Finally every kindergarten teacher should from time to time examine the way she speaks to see to what extent she herself is free of this fault.

* According to a conversation which the chief researcher had with a journalist (Davar, December 31, 1969), the authors intend to proceed to the second stage of their research, which is to try to influence the mothers with a limited education to enrich the language they use in conversation with their children.

132. PAZ, SHOSHANAH. **A Day Care Center for 3–4 Year Olds** ((Ma'on l'gila'ei 3–4). In: Hed Hagan, Vol. 34, Issue 3. February 1970. pp. 200–203.

The writer was for many years a teacher at a kindergarten that was converted a year previously into a day care center at which 3–4 year olds stay from 7.30 a. m. until 4 p. m. The article described the difficulties with which the writer had to contend: 1) The first weeks were marked by a serious crisis for the tiny tots taken from their mothers for so many hours. The kindergarten teacher had the help only of an untrained assistant, and the two of them were unable to give the 37 little children the warmth they so greatly needed in such a crisis. 2) Unlike the normal kindergarten, the center provided the children with two meals a day, one in the morning and another in the afternoon. The kindergarten teacher tried many experiments and made numerous mistakes until she found a daily routine suitable to the age of the children. 3) The children sleep at the center in the afternoon, and a month and a half passed before they accepted this arrangement without crying. But even then there were other problems: a) Wetting. b) The beds may not have been warm enough for the children (despite a blanket and the heater). After a year only the assistant remained at the center, and she has by herself to pacify the "wet" children, dress them, remove the beds, and get the center ready for the next day. These tasks tax her strength and undermine her zeal. The center needs a more professional staff and the guidance of psychologists and experienced supervisors.

Intermediate Education

133. **Applying for Posts in the Intermediate Division** (Hatzagat mu'amadut la'avodah baḥativat habenayim). In: Circular of the Director-General of the Ministry of Education and Culture, Vol. 5730, Issue 7, para. 99. 1 March 1970. p. 7.

Teachers who devote the majority of their teaching hours to grades 7 and 8 may apply for posts in the intermediate division, as may also those who have been granted unpaid leave of absence.

Secondary Education

134. GILADI, YITZḤAK. **The Weekly Schedule in Secondary Education** (Ma'arekhet hasha'ot hashavu'it baḥinukh hatikhon). In: Ma'alot, Vol. 8, Issue 6. March 1970. pp. 17–19.

During the last decade the number of lessons in the academic secondary school has ranged between 37 and 40, while in the vocational school (whose pupils have a lower academic ability) there have been an additional 6–8 hours a week. This large number of hours demands seven lessons daily on most days of the

week, even though the value of the seventh lesson (with no midday recess) is insignificant or even negative. In addition to this the pupils have to spend nearly the same number of hours doing their homework, so that they have no free time for extracurricular activities. One of the hopes that educators entertained about the promised reform in the educational structure was that the same number of hours would be spread over six years (grades 7–12) instead of four as heretofore (grades 9–12). But an examination of the proposed time-table for the intermediate division shows that the Ministry of Education intends to enlarge its "error" by burdening the new grades (7–8) with the same excessive number of lessons a week. This, the writer feels, should be changed, 33–35 lessons a week being the ideal number.

135. BEN-YOSEF, YITZHAK. **The Forthcoming Twenty-Third Conference: Nature, Principles, and Aims** (Likrat hav'idah ha-kaf gimmel: mahut, ekronot, umatarot). In: Hed Haḥinukh, Vol. 44, Issue 28. 19 March 1970. pp. 6–8.

Several years ago a group of secondary teachers broke away from the General Teachers' Union and set up a separate secondary teachers' organization. Several unsuccessful efforts have been made to end the division which, persisting largely through inertia, harms the interests of teachers in several ways: a) It has an adverse effect on the beginning secondary teacher when two organizations compete for his membership. b) In many schools the teachers are divided between the two organizations. which sometimes makes difficulties in dealing with the professional problems of an individual teacher. With the approach of the twenty-third conference of the General Teachers' Union the writer lists several problems which the new committees of the Secondary Teachers' Unit will have to solve.

Higher Education Research

136. ESHEL, M. and SHILOAH, Y. **Government Investments in Higher Education and in Research and Development** (Hashka'ot hamemshalah b'haskalah g'vohah uv'meḥkar ufitu'aḥ). The Prime Minister's Office, The National Council for Research and Development, Jerusalem. January 1970. 45 pp.

A survey on the subject covering the last decade showed that: a) The Government's budget for institutions of higher learning increased tenfold during the period, only part of which can be ascribed to the rise in prices. b) At present the Government finances more than half the current budget of these institutions, but there was also an increase in investments. c) During the period under review the number of students increased only threefold. d) The Government's allocations for directed research and development (that is for specific, generally practical projects) increased at a slower rate (fivefold); in the opinion of the investigators no

increase took place during the last two years. (According to the publisher's accompanying letter, these findings indicate that there is an increasing discrepancy between the production of scientists – this follows from a) and c) – and creating places of employment for them – this follows from d).) The survey also lists the sectors in which Government money has been invested for directed research and development.

137. **Academic Research 1969.** Bar-Ilan University, Ramat Gan. 1969. 271 pp.

The report gives the teaching staff's scholarly works that have been published during the past five years, as well as ongoing research programs. In an introduction the Rector states that during this period a significant number of Bar-Ilan's graduates have become members of the University's staff in their own right. The section on the School of Education (pp. 131–140) lists fourteen projects, some completed, others in progress, among the former being, for example: definition-ability among adolescents in Israel; formal thinking processes among adolescents in Israel; among the latter, achievements in written language in religious secondary schools; relation between teaching efficiency and student achievement.

138. FAYEMI, ALFRED OLUSEGAN. **Evaluation of the Course for Medical Students from Developing Countries at the Hebrew University-Hadassah Medical School in Jerusalem 1961–1968** (Thesis). Hebrew University, Jerusalem. December 1968. 42 pp. + 6 appendices.

During the period under review, four such courses have been held which embraced 75 students from 17 countries. Their curriculum has for the most part been identical with that of Israeli students, except that in the first four years the teaching was done in English. Of the foreign students, 57 answered the questionnaire, of whom 52 were interviewed. For purposes of comparison, 15 Israeli students and 25 teachers were also questioned. Among the results are the following: a) The students, both foreign and Israeli, felt that the pre-medical studies were not very important for their future work. b) Of the foreign and Israeli students, 60% and about 40% respectively thought that the course could be shortened to five or five and a half years. c) The teachers considered that the foreign students were not less prepared for the course than the local ones, while among the former several showed more polarization in their achievements. d) Of the foreign students, 9 received special training to prepare them as future teachers in their own countries' medical schools. e) The foreign students found difficulty in forming friendships with Israelis, but other foreign students, teachers, and patients were friendly toward them. f) There was a conflict between the foreign students' personal ambitions (to specialize) and their recognition of their own countries' pressing needs.

SuSyology (Teaching and Curriculum)*

139. ELEFANT, WILLIAM L. **Hypotheses on the Cognitive Input-Output (Products and Processes) of SuSyology.**** Jerusalem, 1970. 5pp.

Presents 58 hypotheses on the educative achievements of the second course in Reading Professional and Scientific Literature (in the original English) via the reading, research, learning, and teaching strategies of SuSyology as employed and conducted by the researcher at Bar-Ilan University for Israeli students studying at the School of Education, during the school year of 1969–1970. Fifty of these hypotheses were formulated and submitted by the students; 8 by the researcher in an attempt to determine*** the relevancy and extent of "involvement" of categories included in the cognitive taxonomies and models of recent scholars in the fields of reading, thinking, learning and teaching.

140. ELEFANT, WILLIAM L. **Products of SuSyology at the University Level.** Jerusalem, 1970. 10 pp.

Contains reproductions of 5 of the original models included in a collection of term papers of selected students (7) who incorporated the SuSy formula and its multi-dimensional outputs into their work; i. e. data classification, outlining, summarizing, synthesizing, model suggesting and formula making. The interactions of semantic, figural, and symbolic content are evident in these models. This collection has been exhibited by the author and founder of the SuSy idea in his numerous meetings with key figures in Israeli higher education: University Deans, Department Chairmen, Professors, Scientists, Teachers, Rabbis, and administrative personnel, in attempts to interest them in this newest development in curriculum and teaching of knowledge disciplines for both Israeli and non-Israeli students, taught either in Hebrew or in English. The term papers were submitted by students enrolled in the first course in Reading Professional and Scientific Literature (via SuSyology) at the School of Education, Bar-Ilan University, taught by the above, during the 1968–1969 school year.

141. ELEFANT, WILLIAM L. **Reports on Student Evaluations of SuSyology.** Parts I–III. Jerusalem, 1970.

The findings and results of three separate evaluative projects conducted with Israeli students who were enrolled in the 1969–1970 courses in SuSyology are briefly summarized in this item.

a) Part I – Mid-Term Evaluation (December 1969), 3 pp.

Presented herein are 21 excerpts culled from the original mid-term evaluative statements (in the Hebrew) which focused on the effectiveness – in whole or in part – of the teaching strategies of SuSyology.

* Formerly known as S.R.A. (Scientific Reading Analysis).

** See this series, Vol. 5, No. 1, pp. 11–12, abstract nos. 16–17.

*** This study now under way.

The evaluations were submitted in a Text Reading course designed to prepare Israeli students in the language, content, and especially the thinking components of the English professional and scientific periodical and textbook literature available in the 6 specialization areas offered at the School of Education at Bar-Ilan University. A sample statement (no. 21) reads as follows: "A course which compels students to think an hour or two, instead of spending hours in libraries on the collection of information, quickly forgotten."

b) Part II — End of Term Survey (February 1970) 5 pp.
Though SuSyology in the context of these courses worked with only English professional and scientific articles, 82% of the students participating in this evaluation stated in their replies to question 11, that the SuSy system showed transfer, i.e., it was decidedly useful to them in their work and studies in the Hebrew language. On the chief contribution of the SuSy system (question 9) 97% of the students stated that it was the fostering of correct thinking skills in comprehensive reading. (The breakdown on this question was as follows: 41% saw the chief contribution as correct thinking skills; 20.5% as a mixture of thinking and language; 20.5% as a mixture of thinking and content; and 15% as a contribution to thinking, content as well as language.) There was no one who viewed the course primarily as one in language or in content. Replies to questions 12 and 13 showed that there was nevertheless rather significant outcomes in the mastery of the English professional terminologies (63%), and even some general improvement in English as such (57%). Page 5 contains a list of students' suggestions for an appropriate name for this course. Two sample suggestions out of the recorded 25 follow: "Fostering correct thinking skills in the comprehensive reading of sources" (no. 1 in Course-Education 317-a); "A proposed methodology for in-depth and easy understanding of articles" (no. 1 in Course-Education 317-b). Seventy students participated in this evaluation project.

c) Part III — Before and After SuSyology (February 1970)
When completed* this evaluative study will contain a catalogue of descriptions of reading behaviors in semantic content of Israeli university students, both before and after their exposure to and training in the reading behaviors required by the SuSyological system.

TEACHING-LEARNING PROCESS

Curriculum Areas

Health Education

142. KARNI, ELIEZER S. and MISHOLY, YEHOSHUA. **Follow-Up Study: The Instructional Achievements and Educational Influence of Health Week 1968/69** (Meḥkar ma'akav: hahesegim halimudiyim v'hahashpa'ah haḥinukhit shel sh'vu'a habri'ut 5729), Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education, Jerusalem, 1970. 68 pp.

For several years the Ministry of Education (in conjunction with the Ministry of Health) has suggested that at the beginning of the

* Estimated date of completion — December 1970.

second term schools hold a health week, intended to emphasize knowledge and attitudes in a particular aspect of health. These two Ministries send detailed suggestions to the schools. To ascertain to what extent these aims had been realized, thirty-six grades 6 were examined, the results of which were as follows: a) There was a considerable gain in achievements. b) There was a gain (smaller but likewise considerable) in attitudes. c) In standard deviation, there was an increase in achievements and a decrease in attitudes.

National Education

143. BAR-ON, MORDECAI. **Suggested Ways of Studying the Zionist Teachings** (Hatza'ah l'darkhei iyun bamishnah hatziyonit). In: Bit'futzot Hagolah, Vol. 11, Issue 3—4. Autumn 1969—Winter 1970. pp. 50—56.

The basic assumption of the writer's proposal, which may be regarded as a curriculum for youth movements and Jewish schools in Israel and in the Diaspora, is that a theoretical discussion does not mean attempting to achieve an exhaustive formulation of the subjects discussed but rather specifying the involved issues and finding various answers to them. Twelve groups of problems are suggested.

Physical Education

144. LERER, MOSHEH. **The Semi-Jubilee of the Teachers' Seminary and the "Barmitzvah" of the Wingate Institute** (Ḥatzi yovel l'vet hamidrash l'morim u"var mitzvah" lim'khon Wingate). In: Ma'ariv. 22 March 1970. p. 18.

Established in Tel Aviv in 1944, the seminary for physical education teachers was transferred in 1959 to the physical education center (extending over 170 dunams: 170,000 sq. meters) near Natanyah and called the Wingate Institute. Until a year ago the present principal was in charge of physical education in the Israel Defence Force. The institute, which trains teachers and sportsmen and engages in research in this sphere has at present 200 students. Negotiations are being conducted with the Tel Aviv University on the question of granting academic degrees to the graduates of the seminary for physical education teachers and of the school of physiotherapy. In addition to these two schools, the institute has one for coaches. Negotiations are in progress for the acquisition by the institute of a further 100 dunams.

Social Education

145. **On Informing among Children** (Al hahalshanah bein y'ladim). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, Social Education Unit, Jerusalem. January, 1970. 35 pp.

The subject is treated under five headings: i) What constitutes informing? ii) Education in keeping a secret as a social-moral

value. iii) Why do children inform against others? iv) How the teacher should deal with problems of informing. (Here extracts are quoted from "Ways of improving teaching" by Amidon and Hunter.) v) Practical suggestions for achieving the following aims: helping pupils to distinguish between revealing a secret such as is sanctioned and demanded by society and "tale-bearing" which has negative implications; inculcating a disposition to keep a secret when necessary; developing in the pupils an insight into the possible motives of informing; changing the pupils' behavior (diminishing the drive to inform and instilling a tolerance toward others who inform). With regard to the last two aims an example is quoted from the Book of Esther (the king's servants inform Haman that Mordecai refuses to bow down to him). The work is introduced by quotations from ancient Jewish literature. An appendix contains four short stories and an extract from an article on an interview between a teacher and a pupil.

Education in Values

146. KADMI, YEḤIEL. **For the Sin That We Have Sinned in our National Education** (Al ḥet shehatanu b'ḥinukhenu hal'umi). In: Hedim, Vol. 35, Issue 92. February 1970. pp.3—11.

Since the end of the Six Day War kibbutz youth have begun to accuse the adults of having alienated them from the tradition of the Jewish people. This attitude is the consequence of the feeling of isolation experienced by the people of Israel on the eve of the war, which brought with it a reawakened sense of solidarity with the Jewish people everywhere and in all ages. Accepting the "accusation," the writer, an educator in a kibbutz, deals with two questions: i) What brought about this alienation? It was natural that the first generation in Eretz Israel tended to extremism in negating the entire tradition observed by the Jews of the Diaspora. Hence although about two-thirds of the lessons in grades 7—12 in Kibbutz Artzi (to which the writer belongs) are devoted to Jewish subjects, Jewish literature and history are filled with criticism of what took place in the Diaspora. ii) What can be done to rectify the situation? a) The history of the Jewish people should be taught with a respect for all that is humane and progressive in the life of the Diaspora but with a criticism and denunciation of all that is negative in the "servilities" of that life. b) The criticism of the youth is also directed against the fact that in the non-religious kibbutz there is no trace of the traditional observance of the Jewish festivals. Although this position also obtains in the non-religious urban family, the kibbutz has for years aimed at giving the nation's festivals a new form. What in particular calls for improvement in this connection is that there be less of the casual and more of the formal in the tradition that is being imparted to the festivals in the kibbutz.

147. KOKHEVA, M. **The Role of Discussion in Education in Values** (Hasiḥah b'ḥinukh la'arakhim). In: Hed Haḥinukh, Vol. 44, Issue 20. 22 January 1970. p. 5.

In education in values teachers tend to attach prime importance to a pupil's practical experience, while regarding verbal explanations as wrongful indoctrination or fruitless sermonizing. The writer considers this approach unrealistic: a) Though it has a decisive value that is not to be minimized, experience alone loses its educational significance if the child fails to see the causal connection between various patterns of behavior, which can be imparted to the child only through a verbal explanation that relates one phenomenon to another. b) Many historical movements both in the world, and among the Jewish people are proof of the power of verbal explanation also as precursors to new behavior patterns (such as assigning in Jewish society a high value to physical labor). On the basis of these arguments the writer contends that the French system (in which the first quarter of the first lesson is daily devoted to moral problems) is preferable to the Israeli one (in which a weekly lesson is devoted to a superficial discussion of various problems).

148. LAVI, TZEVI. **Education in Theoretical and Social Values in an Age of Perplexity** (Ḥinukh la'arakhim ra'yoniyim v'ḥevratiyim b'idan shel m'vukhah). In: Hedim, Vol. 35, Issue 92. February 1970, pp. 26—32.

For the forthcoming meeting of the Kibbutz Education Council the author, a leading educator in the Kibbutz Artzi, which belongs to the United Workers' Party (Mapam), reviews the kibbutz ideological-political education both past and future. The members of the movement regard themselves as possessing a rich ideology compounded of a) Zionism; b) socialism grounded on strong ties with Soviet Russia, although the party has not identified itself as communistic; c) the brotherhood of nations: before the State of Israel was established, the party aimed at a binational state. The establishment of the State of Israel, the desocialization process in the communist parties, Soviet Russia's role in siding with Israel's enemies — all these precipitated a grave crisis of values in the movement. Parallel with the erosion in these spheres, a change took place in the methods of theoretical education. The leaders always maintained in theory that values were not to be indoctrinated, but in practice the movement has emancipated itself from this approach only in recent times. Moreover, it was found that the finest ideology fails to attract the second generation who had no part in creating it. That the kibbutz should continue to exist the educator has to aim at his pupils' attachment to the values of the kibbutz, but has to be patient and tolerant in seeking to achieve this object, permitting them to reach their conclusions themselves.

149. HOFFMAN, YOḤANAN and FARAGO, URI. **The Climate of Values in a Secondary School** (Aklim erki b'vet sefer tikhon). In: Haḥinukh, Vol. 42, Issue 3—4. March 1970. pp. 268—278.

Some 400 pupils from grades 8—12 in an urban secondary school (who belong to the well-established middle class) were surveyed in questionnaires and interviews. The following are some of the values characterizing the school: a) The fostering of social life is left by the school to another framework (a youth movement). b) Both teachers and pupils are not a little uncertain about the nature of Jewish consciousness (the school is a non-general one). c) There is a strong awareness of national values due to prevailing circumstances, earlier education, and school activities. d) Character formation is mainly done by individual educators. There is a pupils' society but it is not an active educational factor. e) Sports, aesthetics, and a love of nature are not regarded as values to be fostered by a secondary school.

EDUCATIONAL FRAMEWORKS

Adult Education

150. COHEN, YEḤEZKEL. **Judaic Studies for University Graduates at Absorption Centers** (Limudei Yahadut l'akadema'im b'merk'zei k'litah). In: Sh'ma'tin, Vol. 7, Issue 25. Spring 1970. pp. 48—55.

A large portion of the recent immigrants to Israel have had an academic education, but the Jewish knowledge of the non-orthodox among them is very scant. Some of them spend their first period in Israel in absorption centers where they learn Hebrew and become acquainted with the Israeli way of life. Recently there has been introduced into this course, which lasts five months, a curriculum which aims at giving the academic immigrant some knowledge of the sources of Judaism. Because of the clash between the limited time, and the vast material on the subject, seven topics have been chosen: Bible, Mishnah, Talmud, religious codes, prayers, medieval Jewish thought, Hassidism and the Musar (ethical) movement. The article gives the outlines of these topics.

Arab Education

In Israel

151. YUNIS, SUBHI. **An Interview with the Director of Arab Education** (Hadeeth mā muder el-maarif el-Ārabiya). In: Sada Al-Tarbiya, Israel Teachers' Union, Arab Section, Tel Aviv. Vol. 18, Issue 7—8. 30 April 1970. pp. 11—12.

In an interview with the Director of the Department of Education and Culture for Arab children and with the supervisor of schools

in the intermediate division, it was stated that during the current school year the educational reform had been introduced in four Arab schools in Israel, that during the coming school year it would be implemented in another seven schools, and that it was hoped to complete the process in all the Arab schools in Israel within ten years. The existence of small Arab schools hampers the implementation of the reform. To overcome this difficulty the Ministry of Education and Culture is considering the establishment of regional schools for pupils from several small villages; in other places the tendency is to attach the intermediate division to the local primary school.

152. NABWANI, NAJEB. **Interview with the Arab Affairs Adviser to the Deputy Prime Minister** (Muqabalah mā mustashar naib raisate el-wozara lilshuon el-Ārabiya). In: Daruna. 1970. pp. 5—7.

In this interview the Arab Affairs Adviser to the Deputy Prime Minister reviewed the present problems of and the future plans for Arab education. He mentioned the problems of buildings, vocational education, and examining the curricula and textbooks, emphasized the importance of education in good citizenship, for which purpose the mutual visits between Arab and Jewish pupils are to be increased, and added that he intended to suggest to the Deputy Prime Minister, who is also the Minister of Education and Culture, that he appoint an advisory committee composed of Arab and Jewish educators to propose plans for advancing Arab education in Israel. As chairman of the committee, the Adviser would be in charge of implementing its proposals.

153. IBRAHIM, DAOUD. **Some Features of our Society** (Thawaher min mugtamāina). In: Sada Al-Tarbiya, Vol. 18, Issue 9. 15 May 1970. pp. 3—5.

In this article two views are expressed on the function of the school in the education of the Arab child. The one maintains that since the Arab home and the authoritarian Arab family are unable to educate the child in responsibility, initiative, and self-expression, added importance attaches to the school which has therefore to take the place of the home and not adapt itself, its systems, and its ways of education to those of the home. The other view calls for closer coordination between the methods of education in the home and those used in the school in order not to confuse the child. It holds that the Arab teacher who grew up in an authoritarian home is disposed to teach and educate in the ways in which he himself was taught and educated and it is very doubtful whether he can free himself from what he has experienced in his own life. This problem of the relation between the school's methods of education and those of the Arab home is engaging the attention of Arab educators who are seeking ways of solving it.

154. RAHAV, SHULAMIT. **Some Problems of Arab Kindergartens** (Miba'ayot ganei hay'ladim ha'Arviyim). In: Daruna, State Seminary for Arab Teachers, Haifa, 1970. pp. 78—80.

In surveying the specific problems of the Arab kindergarten the writer points out that the local authorities do not supply assistants to kindergarten teachers, who have also to clean the classroom themselves at the end of the day's teaching. The kindergarten is physically part of the school itself, so that the children do not have playing time suitable for their age on the general school grounds. In most instances, there are common lavatories for the children of the other grades and those of the kindergarten who have there to depend on the goodwill of those older than themselves. The school's teaching staff is not disposed to contribute to and support the kindergarten's meager budget; nor are the school and its principal always aware of the needs of these very young children. Hence the kindergarten teacher is often torn between the educational principles imparted to her at the kindergarten teachers' seminary and the demands of the school which regards the kindergarten as merely another class among the many others and which in many instances also dictates to her the day's arrangements and the various periods of formal activities between school bells.

155. SALIH, SAMIH. **Special Facilities for East Jerusalem Pupils** (Altasheel āla attulab fi sharqiy Alquds). In: Al-Anba, Jerusalem, Vol. 2, Issue 457. 16 April 1970. p. 4.

Two Arab secondary schools, one for boys and the other for girls, which have been in existence since the Turkish period and now fall under the Jerusalem municipality, have this year been faced with a crisis in that most of the pupils have left to attend private schools in other West Bank towns in order to obtain matriculation certificates recognized on the West Bank and in Arab countries. To increase the number of Arab pupils and reinstitute proper studies in these schools, the municipality has decided that starting with the 1970/71 school year, Arab secondary pupils in East Jerusalem can study the subjects required not only by the Arab-Israeli curriculum, but also by the Jordanian curriculum, for which latter additional lessons will be given. By means of this new plan the Arab pupils in East Jerusalem, after completing their secondary studies, can obtain either an Israel matriculation certificate and proceed to the Hebrew University or the equivalent certificate recognized on the West Bank and in Arab countries and study at an Arab university.

In the Territories

156. **The Ministry of Education Recognizes the School at Rameh** (Wizarat almaārif taātarif bimadrasat Alrameh). In: El-Mirsad, United Workers' Party, Tel Aviv. Vol. 20, Issue 1005. 21 May 1970. p. 5.

> The Ministry of Education and Culture has recognized the Arab Secondary School at Rameh, this being the first Arab School in Israel to be accorded such recognition, which has been granted to it by reason of the high percentage, in recent years, of its pupils' successes in the matriculation examination. By virtue of this recognition the school may now give its pupils "supportive scores" which will be taken into account in computing the results of the state matriculation examination. While in general the percentage of Arab secondary pupils' successes in the matriculation examination in Israel is continually rising, it is still low, being less than 50% of those sitting for the examination.

157. GOLIGER, EDITH and HUS, ḤAVAH. **A Pilot Experiment in Intellectual Stimulation among Young Children Suspected of Mental Retardation** (Nisui ḥalutz l'zeruz intelektuali etzel y'ladim tz'irim haḥashudim b'figur sikhli). Ministry of Education and Culture, the Pedagogic Secretariat for Primary Education and Teachers' Training, Jerusalem. 1969. 27 p.

The aim of the experiment was to investigate how Frankenstein's theoretical framework on damaged intelligence could be applied to class work. The ultimate objective of this application was to enable children, suspected of mental retardation and coming from multi-problem families, to fit into a normal school for the culturally disadvantaged. Of 105 children who had completed kindergarten and were suspected by their kindergarten teachers of mental retardation, thirteen were selected according to several indexes for an experimental class, (which they attended for two years), while twenty-five other children attending various schools were chosen as the paired group (which the investigators wanted to structure on the pair-matching method, but this proved impossible). The teacher of the experimental class was trained to show awareness in dealing with the following intellectual defects: rigidity; confusing the past, present, and future; a poor discriminative and generalizing ability; non-expectation of change; success regarded as fortuitous and a tendency to justify every failure. Among the findings were: a) A significant difference in the gain in intelligence (according to Wechsler) between the experimental and the paired groups; b) In a standard reading test, the average for the experimental group was insignificantly lower than for the control groups. This lower performance for the experimental group is ascribed by the investigators, among other things, to the fact that in order to reduce rigidity the teacher often digressed from the topics of the lessons. c) In an arithmetic test there was a clear difference between the groups.

158. KITRON, MOSHEH. **On the Integration of Immigrants into the Educational System** (Al mizug galuyot b'ma'arekhet hahinukh). In: Idan Zeh (Edited by Tamir Naḥman). 1969. pp. 253—258.

Three culturally different Jewish worlds, still in the process of integration, meet in Israel: The European, the Anglo-Saxon, and the Asian and African. For the first two "worlds" fusion has mainly a spiritual significance, while as for the third "world" there is an economic significance as well. This distinction has been a source of internal tension, which was partially alleviated by the Six Day War. Further efforts should be made to reduce this tension even more and achieve greater integration. The educational system has achieved much in this direction and the readiness to experiment is to be commended, but experiments that have proved unsuccessful

should be discontinued. An area in which not enough has been done is the integration of the specific spiritual contents.

159. **The Integration of Immigrants from Different Countries of Origin in Israel** (Mizug galuyot). Magnes Press, Jerusalem. 1969. 191p.

The booklet contains a report of a symposium held in October 1966, the first session of which was devoted to the subject of education. The two principal speakers dealt with the source of the problem: the correspondence between backwardness and ethnic origin. Severa means, including administrative, which had been adopted during the years, were reviewed and additional ideas were put forward for dealing with the problem. Educational matters were also mentioned in the last sessions of the symposium, such as, inter-communal relations as reflected in a sample of secondary pupils; income gaps and economic ways of raising the level of education.

160. RON, A. **On Several Problems in the Education of Culturally Disadvantaged Pupils in Religious State Education** (Al kamah mib'ayot hinukham shel t'unei hatipu'aḥ b'ḥinukh mamlakhti dati). In: Bis'deh Hemed, Vol. 13, Issue 1—2. September—October 1969. pp. 3—17.

In this sphere state religious education (or modern religious education, as it has been designated in this series, Vol. 4, No. 2, p. 47) has specific problems which have no parallel either in (non-religious) state education or in similar educational frameworks abroad. The specific character of these problems arises from the fact that the child's comprehension of religion (as derived from its parents' home) differs in several respects from that of many teachers in state religious education. This difference finds expression, for example, in the approach to superstitions, in a tendency to a relative pluralism in religion, in erroneous halakhot (religious laws) acquired in the parents' home, and the question whether in studying religious literature, comprehension or proficiency is preferable. In solving these problems the teacher's success is fraught with the danger that such success may be achieved at the expense of destroying all the religious values of the child. Only, so the writer believes, by the development over a prolonged period of time of the child's capacity to make the distinction both intellectually and emotionally can this difficulty be overcome. The child's set of values will also be reinforced if, in making such distinctions, the teacher constantly emphasizes the common source of the different approaches.

Extra-Curricular Education

161. YADLIN, AARON. **The Youth Movement — Its Place and Methods during the Third Decade of the State.** (T'nu'at hano'ar — m'komah v'darkah likrat he'asor hash'lishi lam'dinah). In: Idan Zeh (miscellany), The Center for Culture and Education of the General Federation of Labor in Israel, Tel Aviv. 1969. pp. 107—116.

Extracurricular education has come to assume an increasingly important place in the educational system by reason both of the emphasis on achievement in studies and the greater leisure available. In Israel there is the additional problem of the integration of cultures. The youth movement, which is one of the streams of extracurricular education in Israel, has, during the 20th century, passed through three stages: a) the romantic, when it was divorced from all adult influence; b) the political, when it was integrated into adult political frameworks; and c) the realistic, which represents the peak of institutionalization, a stage associated with the danger of the youth movement losing its identity and vitality. In the writer's view the youth movement should also include college students, foster the image of the leader as a man of vision and skills, apply educational methods calculated to provoke interest and place the emphasis constantly on ideological discussions.

The Kibbutzim

162. BEN-DOR, EZRA. **Adolescence in the Kibbutz** (Hahitbag'rut bakibutz). In: Hahinukh Ham'shutaf, Vol. 20, Issue 1. February 1970 pp. 29—34.

The phenomenon dealt with in the article is unique. This contention is borne out by a detailed discussion which shows that in the kibbutz it is not a matter of "simple adolescence" (for example, education until the age of 18) nor of "extended adolescence" (for instance, adolescents in the kibbutz show symptoms neither of Moratorium nor of Role-Diffusion, as described by Erikson). As in the case of these two types, adolescents in the kibbutz reflect all the successes and errors that characterized earlier stages in their lives. Here, too, the transition from a childish internalization of values to the crystallization of self-identity can be distinguished. On the basis of these assumptions the author seeks to portray this age level in the kibbutz.

163. LAVI, TZEVI. **Individualization in the Teaching and Learning Process** (Ha'individualizatziyah b'tahalikh hahora'ah v'hal'midah). In: Hahinukh Ham'shutaf, Vol. 20, Issue 1. February 1970. pp. 1—15.

Individualization has always been regarded as one of the educational principles of the kibbutz, which from its outset has aimed at ensuring education for all children up to the age of 18. For achieving this principle the conditions in the kibbutz are most favorable: small classes, a relatively homogeneous population, an acquaintance with the child from different aspects, a personal contact with the parents, and so on. Yet one gains the impression (which has not been fully investigated) that this principle is not the general rule in every school and in all classes in the kibbutzim. The article discusses ways in which this aim can be achieved.

164. SHAMIR, ḤAVAH. **More on Classes Consisting of Mixed Age Groups** (Shuv al kitot m'tzorafot gil). In: Haḥinukh Ham'shutaf, Vol. 20, Issue 1. Feburary 1970. pp. 35—39.

Small kibbutzim are often compelled to have classes of mixed age groups (the range is generally 2—3 ages but is sometimes more). The educational administration of the Hashomer Hatza'ir movement tries to encourage such kibbutzim to transform this emergency arrangement into a means of giving individualized instruction. But this is not being done: arithmetic is taught according to ages, and not according to individual levels; the excpetional children are given individual help but are not put with another age group. Under these circumstances the teachers in such kibbutzim should be given guidance in choosing non-conventional methods of teaching.

165. **Letter to Educators** (Igeret lam'ḥan'khim). Educational Committee, Hakibbutz Ham'uḥad, Issue 36. Feburary 1970. 44 pp.

The letter (which is published irregularly) contains information, minutes, and articles. Five items give information on attempts in various parts of Israel to establish regional schools, a relatively new departure in this kibbutz organization. Other items deal with the matriculation examinations, social education, children's use of air guns, the complaints of mothers about the frequent replacement of children's nurses in the babies' home, the child and family guidance station, how adolescent children are accepted as members of the kibbutz, statistics on the various kibbutzim's educational budgets, a child's composition, and a letter by the Director of the Manpower Planning Authority in the Ministry of Labor.

Naval Education

166. PALTI, SHELOMOH. **On Naval Education — Lines for Thought** (Al ḥinukh yami — kavim l'maḥshavah). In: Ma'alot, Vol. 8, Issue 6. March 1970. pp. 14—17.

In Israel naval education begins at secondary school age, that is, at 14. Efforts are primarily directed at creating in the pupils a positive approach to the profession as well as a readiness to find satisfaction in it despite its special conditions. At the same time they take naval officers' mechanical or electronic engineering courses, in each of which emphasis is laid on the ability to make independent decisions. A survey conducted among Israel naval school graduates showed that most of them worked for some years on boats. Those who left the profession gave as their reasons for doing so an inability to advance to a higher rank and a dissatisfaction with the status of a seaman in Israeli society. The combination of these two factors led them to seek employment which did not entail separation from their families. To attract the best types of Israeli youth to the

profession the writer suggests that: a) day classes be held alongside the existing boarding schools; b) a naval clerical stream for girls be introduced, which would make for a social atmosphere in the naval schools and in the merchant fleet; c) there be a strict selection of pupils for the naval schools; d) an information program be conducted to improve the image of the profession in parents' eyes.

T. V. (Educational)

167. GREENSTEIN, ARYEH. **Greater Coordination between Educational Television Broadcasts and the Classroom** (Yoter hatamah bein shidurei hatelevizyah halimudit l'vein hamitraḥesh bakitah). In: Hed Haḥinukh, Vol. 44, Issue 23. 12 February 1970. 10 pp.

In a conference for teachers who give instruction on educational television, different approaches were expressed by classroom teachers and television directors. The teachers want television to help them by demonstrating in detail abstract concepts for average and slow pupils, since the rapid learners do not need special auxiliary media. The television directors do not, however, regard this as their function; hence the television lessons, which contain a great deal of material, can be integrated into the class work only if there is a prior preparation as well as numerous exercises between one lesson and another. The writer calls for improved communication between the teachers and the directorate of educational television.

ADMINISTRATION OF EDUCATIONAL SYSTEM

The Ministry

168. ALCALAY, REUVEN and NUROCK, MORDECAI. **Ministry of Education and Culture.** In: Israel Government Yearbook 5730 (1969—70), The General Office of Information, The Prime Minister's Office. Jerusalem. April 1970. pp. 144—192.

The chapter deals with the following subjects: implementing the reform in the structure of education; primary education; secondary education; the Religious Education Department; education and culture for Arabs; the training of teachers; extracurricular education; Jewish consciousness; counselling and guidance services; the Educational Encyclopedia; curricula; textbooks; Israel Prizes; the Pedagogic Secretariats; educational television; educational prizes for teams of teachers; the Examinations Department; the development budget; teaching Hebrew and basic knowledge; the National Council for Culture and Art; the Libraries Department; adult education; Torah culture; the Sports Authority; the Israel UNESCO Committee; foreign contacts; the Council for Higher Education; the Antiquities Department; the Israel Museum;

Yad Vashem (institute for research into and perpetuation of the memory of the Holocaust); the Hebrew Language Academy; the Israel National Academy of Sciences; institutes of higher education. For each subject, figures, facts, and general outlines of the previous year's activities are given.

The Principals

Teachers and Pupils

169. GURION, MOSHEH. **The Primary School Cries Out for Reforms** (Bet hasefer hay'sodi m'shave'a l'tikunim). In: Idan Zeh. 1969. pp. 159—175.

Principals should be freed from being too greatly occupied, as they are at present, with administrative duties, so that they can concentrate both on guiding teachers and on more systematically following up pupil's achievements. Supervisors, too, should be enabled to assist principals in guiding teachers, and advanced studies should be an integral part of the teacher's work. All these goals can be achieved through more generous budgetary allocations to schools, which should be "tailored" to each school's needs and not given on a uniform basis. Instead of the present artificially equal pay for teachers, the "points" system should be adopted so that the teacher who makes a greater effort will receive a higher salary.

The School Year

170. **The Inauguration of the School Year (Standing Instructions)** (P'tiḥat sh'nat halimudim (hora'ot keva). In: Circular of the Director-General of the Ministry of Education and Culture, Vol. 5730, Issue 7, para. 107. 1 March 1970. pp. 12—15.

The opening of a new school year is an event of great educational importance, especially for the child who attends school for the first time, as well as for his parents. The principal is therefore advised to plan the occasion in detail and see that it is carried out properly. To assist the principal in this matter, a list is given of twenty activities which should be included in the program, such as a talk with the new teachers, drawing up the teachers' duty roster, bringing the pupils' register up to date, getting the educational equipment ready. Nine items are laid down for the first day, among these being that a) pupils are to attend school on that day for at least four hours and regular lessons are to be given (except for texts); b) from the first day the various services are to operate, such as road safety patrols, school lunch programs, and civil defense arrangements. On the first day, the principal should also check discreetly that all pupils repeating a grade are in their proper classes.

171. **The End of the School Year (Standing Instructions)** (Siyum sh'nat halimudim (hora'ot keva)). In: Circular of the Director-General of the Ministry of Education and Culture, Vol. 5730, Issue 7, para. 108. 1 March 1970. pp. 16—17.

Because of the approaching end of the school year and the many festivals and excursions that take place then, the last term is likely to be marked by a slackening of studies and discipline, while in the final grade there is sometimes a spirit abroad that is inimical to authority. To reduce such disturbances to a minimum, this period has to be planned. Eleven times are suggested for the principal's consideration during this period, such as summing up, about three months before the end of the school year, the discussions on those pupils who have to repeat a class; deciding on an agreed list of textbooks for the following year; fixing the date for the teachers' meeting, to take place not later than three days before the beginning of the new school year.

172. **Organizational and Administrative Duties of School Principals at the End and Beginning of the School Year** (P'ulot irguniyot-mishkiyot shel m'nahel bet hasefer likrat siyum sh'nat halimudim uf'tiḥatah). In: Circular of the Director-General of the Ministry of Education and Culture, Vol. 5730, Issue 7, para. 109. 1 March 1970. pp. 17—20.

The circular gives a detailed list of ten items which are to be attended to by principals at the end of the year (such as the maintenance of the buildings, textbooks, furniture, petty cash) and six items at the beginning of the new school year.

Air Raid Shelters

173. **The Regular Use of Air Raid Shelters** (Shimush b'miklatim bish'at r'gi'ah). Circular of the Director-General of the Ministry of Education and Culture, Vol. 5730, Issue 7, para. 91. 1 March 1970. pp. 2—3.

To prevent the accumulation of dirt and dampness in air raid shelters, the civil defense headquarters would like them to be used regularly, but only on condition that this does not interfere with their being fully available in an emergency. The authorities have permitted the use of school air raid shelters for eleven purposes, such as administrative offices, medical, dining or reading rooms or synagogues (but not as a storeroom for books). Such use however, assumes the following conditions a) that it would not need more than two hours to remove the equipment from the air raid shelter in the event of a declaration of a state of emergency, b) that heavy equipment is not to occupy more than 10% of the area of the air raid shelter, and c) that the air raid shelter is to contain emergency equipment at all times.

Summer Study Programs

174. **Organizing Study and Educational Frameworks for Immigrant Children during the Summer Vacation: 1970** (Irgun misg'rot limud v'ḥinukh liy'ladim olim b'fagrat hakayitz: 5730). In: Circular of the Director-General of the Ministry of Education and Culture, Vol. 5730, Issue 7, para. 103. 1 March 1970. pp. 9—10.

This year the holidays will again be utilized, as they were last year, to give immigrant children an additional period of study, the aims of which are: a) to enable them to acquire a knowledge of Hebrew more quickly; b) to increase their interest in Hebrew subjects; and c) to foster their identification with and integration into their new environment. Along with those children who arrive during the holidays themselves school principals may also include in this scheme children who immigrated to Israel prior to this year, if, in the opinion of their teachers, they require such additional study. The studies, which will last 4—6 weeks, should wherever possible be attached to children's summer camps and each group should comprise 10—12 children of more or less the same age and level of knowledge.

TEACHING OF VARIOUS SUBJECTS

Arithmetic

175. **Chapters of Guidance in Teaching Arithmetic in a School for the Culturally Disadvantaged (Teacher's Manual, 25)** (Pirkei hadrakhah l'hora'at ḥeshbon b'vet hasefer hata'un tipu'aḥ (alon lamoreh, 25)). In: Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training, The Center for Educational Institutions for the Culturally Disadvantaged, Jerusalem. March 1970. 99 pp.

Prepared by a team of guidance teachers (whose function is to advise teachers in schools for the culturally disadvantaged) the book is mainly intended for teachers who use normal textbooks and for whom, in order to diversify their teaching, the following ideas are suggested: a) The blackboard and its place in arithmetic lessons, especially when the class consists of 2—3 groups of different levels. b) The use of copybook squares as material for activity and manipulations in arithmetic. c) Models of work cards for grades 1 and 2. d) Twenty-two arithmetic games. e) Model lessons (for grade 2 in arithmetic, for grade 4 in geometry). The book also contains several brief articles on teaching arithmetic in grades 1 and 2, types of arithmetic lessons (for imparting new material as well as for drill work), the principles of independent work in arithmetic, teaching zero in the elementary classes.

Bible

176. EITAN, SHULAMIT. **Teaching a Biblical Story and Poem** (Hora'at sipur v'shir min hat'nach). In: Hahinukh, Vol. 42, Issue 3—4. March 1970. pp. 237—251.

Every narrative and poem arises from man's needs to express himself in a manner comprehensible to others. In the former the narrator generally uses a language that verges on the colloquial, in contrast to the latter in which the poet's emotions, too, are involved. In teaching the Bible, this distinction is complicated by several problems: a) In both spheres the biblical text is marked by an extreme terseness in which each detail has a special significance. b) The biblical narrative and poem alike have their sources in the same reality, which is often described by both. This is illustrated in the author's treatment of II Samuel 1, which is given in parallel for two grades — 5 and 9 — the presentations appear on facing pages.

English

177. OLSHTAIN, ELITE; CRUMLISH, CAROL; GOELL, LENORA; and KNELLER, HENI. **English for Speakers of Hebrew, Elementary Level, Pre-Reader, Teacher's Edition.** Teaching Materials Unit — Department of English, Tel Aviv University, Mifal Hashichpul, Tel Aviv. 1969.

A companion volume to the pupil's pre-reader and work book. The present edition includes both of these as well as a special introduction to each lesson and a general one which recommends that the teacher start the school year with 4—6 weeks' aural-oral work, followed by two weeks' preparation for the pre-reader. Each of the forty lessons is intended for two classroom sessions, the first to be devoted mainly to group, the second to individual, exercises. The first part of the lessons presents the pupil with spelling patterns of monosyllabic words, chosen not only for reasons of simplicity but because these patterns are the most productive in English (being valid for the largest number of instances even when combined in polysyllabic words). In this way the authors hope that the pupil will, by the end of the course, be able to read meaningfully and acquire the foundations of silent reading and writing. For the preparatory period the authors have also produced a picture book, a set of flash cards and charts, sound tapes, and a teacher's guide, and for the pre-reader, sound tapes and flash cards.

178. LEVI, ARYEH; GEFEN, ARYEH; and BECHER, ALIZAH **Testing the Achievements of Experimental English Classes — 1967—68** (B'dikat hesegim b'khitot nisui b'Anglit — 5728). Ministry of Education and Culture, The Pedagogic Secretariat for Primary Education and Teachers' Training. Jerusalem. 1969. 48 pp.

During the period of the British Mandate the study of English began in grade 5, but was moved, on the establishment of the State of Israel,

to grade 6, without however reducing the achievements demanded up to grade 8. In 1967—68 English was taught as an experiment in 300 grades 5 with the aim of reverting to the previous arrangement. The instruction in these grades was far from being homogeneous since, for one thing, teachers, accustomed to basing their work on a textbook, had here to teach according to a curriculum. At the end of the year a test (given in full in an appendix) was held and revealed considerable differences between various schools and pupils. The authors recommend the implementation of the "grouping" system in the teaching of English already in grade 5.

179. BAMBERGER, Y. D. and GEFEN, REFAEL (Editors) **Bulletin for English Teachers** (Alon l'morim l'Anglit). Ministry of Education and Culture, The Pedagogical Secretariat for Primary Education and Teachers' Training, English Instruction Inspectorate. Jerusalem. Issue 5. January 1970. 28 + 18 pp.

Among the eleven subjects dealt with in the Hebrew section are: the teaching of writing (both cursive* and script** are permitted, but there is a need to persuade secondary school teachers to accept the latter as authentic); supplementary examinations for unqualified English teachers; the use of Stillitron in teaching individual pupils who have not yet acquired the fundamentals despite the fact that the class has learnt it for two or three years; the use of cognate words (such as jeep, astronaut, helicopter) as the main vocabulary in teaching retarded children. The English section gives the full report of a committee of English lecturers drawn from the three universities in Israel on "The teaching of English according to the Harvard Graded Direct Method." The conclusion reached by the committee is that the linguistic basis of the text of the material in question is unsound, since it is structured on basic English which is not a simplification of normal English but a separate language. The method was tried in Israel on the personal initiative of several teachers. While the Ministry of Education and the Committee commend these teachers for their efforts, they regard the experiment in this method as terminated. An enquiry will be made to determine to what extent the audio-visual apparatus associated with the direct method can be coordinated with the other instructional methods used in Israel.

Language

180. AREND, M. **On Good Reading and How to Cultivate It** (Al hak'ri'ah hatovah v'darkhei tipuḥah). Bis'deh Hemed, Vol. 13, Issue 1—2. September—October 1969. pp. 26—36.

The Hebrew alphabet has 28 consonants and 10 vowels but in present day speech at most 19 and 5 respectively are expressed. While it is impossible to restore the earlier and fuller pronunciation to our speech it is at least worthwhile to try to revive it partially in

* i.e., joined letters.
** i.e., unjoined letters.

reading in school. The writer lists seventeen types of pronunciation mistakes and suggests how they may be corrected; corrections should be made during literature lessons, since good reading assists comprehension.

181. WEISS, SARAH. **Dyslexia — Disharmony in Pronunciation and Writing** (Hadislexiya — i-hatamah b'higui uvikh'tiv). In: Mada, Vol. 14, Issue 2. July—August 1969. pp. 101—103.

Illegible writing and numerous spelling mistakes do not necessarily indicate that a child is careless or lazy. Sometimes these are the results of a particular disturbance, dyslexia, which constitutes neither a mental nor a motor deficiency. (It was only in the 20th century that such children began to be separated from retarded ones.) Often they have a high IQ, and one of the ways of treating them is by graphotherapy. The teaching of language to normal children is based on their learning either the individual letters and then combining them into words, or the complete words and then separating them into their component letters. Neither way can help the dyslexial child who needs an additional factor: an awareness of his own speech apparatus. Due to difficulties in communication the dyslexial child is apt to suffer from behavioral disturbances. The article contains photographs of the work of a 10-year-old boy and an 18-year-old girl who each have an IQ of 110. Examples are given of these children's writing before and after six months' therapy, and their progress is analyzed in detail.

Mathematics

182. GILLIS, JOSEPH. **Modernizing Mathematics** In: Rehovot, Vol. 5, Issue 2. Winter 1968/69.

The enthusiasm of the first "crusaders" of the new mathematics, which has been in vogue in the western world for some ten years, has at times led to ludicrous situations, such as small children, learning homological algebra even though they are quite unable to solve a simple equation. Sometimes the impression is gained that the more abstruse the mathematics is that is taught, the more modern and desirable it is considered to be. The main innovation that is being emphasized nowadays is the presentation of the material in a fresher manner, so that it may be learnt more easily and effectively, in larger quantity, and with a better comprehension. Even in the new approach the teaching of technical skills cannot be avoided, since these constitute the basis upon which the newer and more profound implications of mathematics are built.

183. NAFTALI, NITZAH and MELUMAD, N. **Numbers and Forms (Developing Mathematical Concepts — A Book for the Very Young)** (Misparim v'tzurot (pitua'ḥ musagim matematiyim — sefer lagil harakh)). Yavneh. Tel Aviv. 1969. 100 pp.

The increasing interest in modern mathematics has even reached the kindergarten. The modern kindergarten teacher now helps, the child form concepts and comprehend them through exercises. Each of the nine chapters in this book has a brief statement of its purpose, a longer explanation, and suggestions for activities (outside the scope of the book). After the child has completed all this, he should work on the drawings in the book as exercises and as a form of review.

184. MASHLER, MICHAEL. **Algebra for the Seventh School Year** (Algebra lish'nat halimudim hash'vi'it). Am Oved. Tel Aviv. 1969. 387 pp.

Most of the material at present known to mathematicians was formulated in the last century, while the school pupil learns material that was finalized two and a half centuries ago and more. The reform in mathematics is intended, among other things, to close this gap. Based on intensive experiments in kibbutz schools the present book omits the chapters on percentages and interest, formerly the main sections in the curriculum of this grade, and replaces them with an emphasis on modelizing real problems and on encouraging self-creativity.

Physics

185. **Proposed Physics Curriculum for Schools in Agricultural Settlements** (Hatza'at tokhnit limudim baphysikah l'vatei hasefer bahityash'vut). Ministry of Education and Culture, Agricultural Education Department. August 1969. 32 pp.

This curriculum, for grades 7—12, is based on the assumption that these schools will continue to teach physics as part of the science complex at least until grade 9. This approach is illustrated by the fact that for grade 9 there is, along with the physics curriculum, also a detailed chemistry curriculum. At the end of each chapter in the curriculum appropriate reference books are recommended.

Sciences

186. DE-SHALIT, AMOS. **On Teaching the Scientific Method** (Al hora'at hashitah hamada'it). In: M'gamot, Vol. 16, Issue 4. November 1969. pp. 299—305.

Developing countries rightly seek to achieve independence in science and technology not only for reasons of prestige but also in order not to have to depend on others in times of emergency. Since each

country has its own specific problems, developing countries must strive to omit the mistakes made by the developed ones. Developing countries require not only scientists but also a general national attitude to be achieved by the proper teaching of the sciences. This does not call for imparting a great deal of new material but rather for the creating of correct approaches, such as a comprehension of mathematics as a language, a readiness to construct hypotheses on limited information, a capacity to test these hypotheses, and an ability to evaluate scientific material.

187. ELKANAH, YEHUDAH. **The Teaching of the Sciences by an Historical Approach** (Hora'at hamada'im b'gishah historit). In: Mada, Vol. 14, Issue 2. July—August 1969. pp. 111—119.

Until the "sputnik revolution" in western education the inductive-realistic approach was paramount in the teaching of the sciences. This approach dominated 19th century classical physics; the essence of the approach maintained that objective experimentation, freed to the highest degree from metaphysics, enables the intellect to construct theories that describe reality as it is. The new approach does not regard theories as a description of reality but rather as instruments whose value is measured by their success in predicting results. Whereas in the old approach scientific theories were studied as "constants" in the new approach the constant is the scientific method whereby the validity of each theory is determined. This new approach in teaching the sciences (applied in projects like P.S.S.C. or B.S.C.S) is even now an anachronism, since the philosophy of the sciences has already abandoned the positivist-instrumentalist approach. The main revolution, now at its height, contends that these two approaches do not describe science in flux but in its logically crystallized state. Science, as fashioned by individual scientists, can be described either historically or psychologically, which would show that each scientist has an individual metaphysical basis to his research. Such an attitude to the teaching of the sciences requires that the history of science be included not from its humanistic side but as a factor in imparting the scientific approach. The pupils' exercises in Newtonian physics should be reduced by half and devoted to a proper comprehension of the arguments for and against that theory and the factors that led to its acceptance. Another aspect of this approach is that a new type of textbook should be planned which would include a broad description of the problems still open in present-day science.

EDUCATION IN THE DIASPORA

188. BRAWER, Ch. I. **The Difference between Aims and Reality in Jewish Education in the United States** (Bein matarot lim'tzi'ut baḥinukh hay'hudi b'Artzot Hab'rit). In: Bit'futzot Hagolah, Vol. 11, Issue 3—4. Autumn 1969—Winter 1970. pp. 171—176.

Numerous surveys reveal that the efforts devoted to Jewish education in the United States fail to produce any noticeable results.

The article examines one of the main reasons for this failure: the lack of motivation and purpose. Although each educational movement among American Jewry has defined aims (which are very similar), these aims tend to ignore the authentic problems of the Jew in the United States: What is his identity? Is it religious only or religious-national? This dilemma has implications for education, such as: a) To what extent should Jewish education adapt to the culture of the majority, and where is the point of no return? b) What relevance has all that is learnt to the life of the youth? c) What position does the State of Israel occupy in the outlook of the Jew in the United States? c) What place does the teaching of Hebrew occupy? The Jewish community (if it wishes to continue to survive) has no choice but to foster its distinctiveness even if this is construed as segregation, particularism, and parochialism.

SPECIAL SECTIONS

A. Curricula for the Intermediate Division
(1967 — 1970)

B. Social Education in Israel
(1951 — 1966)

SPECIAL SECTION -A-
on
Curricula for the Intermediate Division
(1967* — 1970)

* Date of earliest abstract in this special section.

INTRODUCTION

During the past two years strenuous efforts have been made to draw up suitable curricula for the intermediate division. Several factors have guided this work: a) there is now the opportunity of introducing the new teaching systems, such as the method of enquiry, into Israel's schools. b) Instead of grades 7—8 being regarded as those in which a child's primary education is to be completed and rounded off, they are being recognized as the commencement of a six-year course (grades 7—12). c) In a wider approach the curricula for grades 7—12 are being conceived as a single unit, into which comprehensive context the new curricula are being incorporated. In this series, only one abstract* has hitherto been devoted to these curricula, to which this short special section is devoted in an attempt to make up for the omission.

* See Vol. 4, No. 2, p. 12, abstract No. 136: mathematics curriculum.

1967

Agriculture

189. **Agriculture in the Intermediate Division** (Proposed Curriculum, Experimental Edition) (Ḥakla'ut baḥativat habenayim (hatza'ah l'tokhnit limudim, mahadurat nisui)). Ministry of Education and Culture, the Curricula Unit, Jerusalem. September 1967. 14 pp.

For each grade the primary school curriculum suggested topics for practical work and for theoretical lessons devoted to the care of plants and animals. The present curriculum proposes two two-year courses, one on growing flowers and house plants, the other on bee-keeping and "man changes his environment." The introduction to the curriculum deals with the connection between agricultural subjects and the general sciences and between theoretical science and technology.

Physics and Chemistry

190. **Physics and Chemistry in the Intermediate Division** (Proposed Curriculum, Experimental Edition) (Fisikah-kimyah baḥativat habenayim (hatza'ah l'tokhnit limudim, mahadurat nisui)). Ministry of Education and Culture, The Curricula Unit, Jerusalem. September 1967. 14 pp.

Two topics are suggested for the three years of the intermediate division: the structure of matter and the concept of energy (heat and electricity). In each of grades 7—8,60 hours are allocated to the subject (as against 26 and 36 hours in the primary school's minimum science studies curriculum) and in grade 9,90 hours (as against 160 for the two subjects in the 1956 secondary school curriculum). The system of teaching through the method of enquiry, recommended in the curriculum, considerably reduces the number of topics as compared with the previous curriculum, but on the other hand stresses the development of the intellectual powers, which can be applied to other fields, too.

1968

Bible

191. **The Bible in the Intermediate Division** (Proposed Curriculum for State Schools*) (Mikra baḥativat habenayim (hatza'ah l'tokhnit limudim b'vet hasefer hamamlakhti)). Ministry of Education and Culture, The Curricula Unit, Jerusalem. December 1968. 7 pp.

This is part of the Bible curriculum for grades 1—12. In grades 1—6 the narrative books of the Bible are learnt in their traditional

* General Schools.

order, while from grade 7 (the first year of the intermediate division) the pupils study it under five headings: narrative, prophecy, law, poetry, and wisdom. For grades 7—8 and 10—11 an alternative way of dividing the material is given. (No alternatives are provided for grades 9 and 12.) The curriculum is structured on a limitation of the material to allow for its thorough study; many topics are left to the teacher's discretion.

Biology

192. **Biology in the Intermediate Division** (Proposed Curriculum, Experimental Edition) (Biyologyah baḥativat habenayim (hatza'ah l'tokhnit limudim, mahadurat nisui)). The Israel Science Teaching Center and the Ministry of Education and Culture, The Curricula Unit, Jerusalem. October 1968. 31 pp.

In contrast to the existing primary school curriculum in which 32 hours are devoted to biological topics in grade 7, and 26 in grade 8, the proposed curriculum is structured on 64 hours for each of these grades. That for grade 9 has not yet been worked out in detail, but during these three years of schooling the instructional units are to center around the topic "An acquaintance with the mutual relations between the organism and its environment." The implementation of the curriculum involves combining the pupil's independent reading with laboratory work and aims at creating in him a readiness for the habit of scientifically investigating data.

Hebrew—A (Grammar)

193. **Hebrew in the Intermediate Division. A. Chapters in Grammar** (Proposed Curriculum, Experimental Edition) (Ivrit baḥativat habenayim. Alef. Pirkei dikduk (hatza'ah l'tokhnit limudim, mahadurat nisui)). Ministry of Education and Culture, The Grammar Curriculum Committee, Jerusalem. October 1968. 13 pp.

The introduction to the existing primary school curriculum contains no reference to grammar or to the method of teaching it. Vocalization, the noun, verb, and syntax are suggested for grade 7, these to be repeated for grade 8, partly as revision, and partly as supplementary. The proposed curriculum is structured as part of a six-year one (grades 7—12); in its introduction a stand is taken in favor of the systematic teaching of grammar. The teacher has the choice of either of two courses, one of which is to concentrate on most of the verbs in grade 7 and the whole of syntax in grade 8. Both courses suggest that the basic concepts of phonology be taught in grade 7 and the nouns and particles in grade 8.

1969

Hebrew—B (Expression)

194. **Hebrew in the Intermediate Division. B. Chapters in Expression** (Proposed Curriculum, Experimental Edition) (Ivrit baḥativat habenayim. Bet. Pirkei haba'ah (hatza'ah l'tokhnit limudim, mahadurat nisui)). Ministry of Education and Culture, The Curricula Unit, Jerusalem. December 1969. 29pp.

Based on the presumed achievements of the average grade 6 pupil during six years of schooling, the curriculum (for grades 7—9) suggests three main headings: a) practical and theoretical (questions and answers, summarizing what has been said and read, making a report, making announcements, giving instructions, writing a letter and an article); b) creative expression; c) a schedule of activities.

Bible

195. **The Bible in the Intermediate Division** (Proposed Curriculum for State Religious Schools) (Mikra baḥativat habenayim (hatza'ah l'tokhnit limudim b'vet hasefer hamamlakhti-dati)). Ministry of Education and Culture, The Curricula Unit, Jerusalem. February 1969. 16 pp.

The curriculum presents the educational aims of the subject in the realms both of faith and emotion and of cognition. The material is organized on the assumption that grades 1—9 and 10—12 constitute two separate units. In the former the Pentateuch is to be studied twice (new aspects being emphasized on the second occasion), with the Former Prophets studied in grades 4—7 (instead of grades 4—5 as previously) and several books of the latter Prophets in grades 8—9.

1970

History

196. **History in the Schools** (Proposed Curriculum) (Historyah b'vet hasefer (hatza'ah l'tokhnit limudim)). Ministry of Education and Culture, The Curricula Unit, Jerusalem. 1970. 38 pp.

The curriculum is structured on a general framework in which the first stage (grades 3—5) is devoted to preparation, the second (grades 6—9) to a chronological course, and the third (grades 10—12) to a deeper study. The material set out in this curriculum refers to the second stage. Until its appearance, two curricula were in force in Israel, one for grades 5—8, the other for grades 9—12, each of which sought to cover a complete chronological course. The present curriculum does not suggest that certain periods be omitted (so as to study others more thoroughly), but rather that the teaching in each unit be focused around a central subject, according to suggested focuses given in the curriculum.

SPECIAL SECTION -B-
on
Social Education in Israel
-Momenta and Spectra-
(1951* — 1966)

* Data of earliest abstract in this special section.

INTRODUCTION

1. This section, incomplete and unrepresentative though it is, seeks to give an account of two aspects of social education: a) Children's and youth societies per se; and b) Such societies as a training ground for adult society.

2. Influenced by the Hebrew sources which we have abstracted, we have in the English frequently used the term "society" in the sense of "group" as defined in social psychology. Hebrew also has two distinct terms (ḥevrah and k'vutzah), but a preference for the former is apparently due to the prevailing tendency in Israel to regard the "group" as a miniature of "society" modified only by differences arising from age.

I. THE KIBBUTZ

A. Aims and Norms

197. ḤAZAN, BERTA. **Our Social Education** (Ḥinukhenu hahevrati). In: Urim, Vol. 8. 1951. pp. 320—326.

> Social education in the kibbutz seeks to achieve a readiness and a capacity for a) a cooperative life; b) independence of spirit; and c) solidarity with the kibbutz society's social and political struggle. The children's independence is not a means but an end and is therefore directed. Restricted at first, it increases progressively as the children grow older; responsibility for all social, cultural, and educational activity is concentrated in the senior class.

198. GUR-ARIEH, YISRAEL. **The Children's Community at Geva** (Ḥevrat hay'ladim b'Geva). In: Urim, Vol. 8. 1951. pp. 299—311.

> On the basis of 25 years' experience, of which 15 years have been spent in one kibbutz (Geva), the writer describes the structure and operation of the children's community in the kibbutz. a) The norms he sought to introduce were: a preference for sustained effort rather than an isolated instance of achieving distinction, opposition to all forms of separation, knowledge as the worker's "stronghold," the obligation of all to work, and the imposition of authority not through punishment but through collective public opinion. Not all the norms were achieved with the same measure of success. b) The only suggestion made to the children by the writer was that the structure of the kibbutz should be the model for that of their own community. Thus there is a weekly general meeting in which grades 6—11 participate personally (not through representatives) and have the right to vote, while grade 5 attends in an advisory capacity. There is no institutionalization of committees, which are elected and dissolved as required. The writer describes 13 committees which functioned at the time the article was written. The educators who keep an eye on the activities of the general meetings and of the committees try to work behind the scenes, interfering as little as possible, except for subjects which are "out of bounds" for a children's community, such as health. c) The writer gives a detailed description of several problems dealt with by the community, such as the relation of children to physical labor, order in the dining room, problems of violence, the absorption of immigrants.

B. Leadership

199. GOLAN, SHEMUEL. **On an Examination of the Social Structure of our Education** (Liv'ḥinat hamivneh hahevrati shel ḥinukhenu). In: Urim, Vol. 8. 1951. pp. 285—298.

From his laboratory experiments, Kurt Lewin has described three styles of leadership: democratic, authoritative, and anarchical. The kibbutz educator has to cultivate in himself a special style of democratic leadership influenced by the non-representative democracy practiced in the adult kibbutz society. This style has to be coordinated with other adults who have an influence on the children: the children's nurse and the parents. A kibbutz children's community, which is a coeval one, does not alter its composition for almost 18 years. This leads on the one hand to the formation of primary ties (such as those existing between brothers and sisters in a family), while on the other it can also be responsible for an excessive feeling of separation from the social context and from the individuals comprising it.

200. EDEN, SHEVAḤ. **The Educator in a Children's Community** (Ham'ḥanekh b'ḥevrat y'ladim). In: Urim, Vol. 16. 1959. pp. 582—586.

Against the background of several social psychologists' views on leadership in the kibbutz, the writer submitted an open-ended questionnaire to 284 pupils in grades 9—12 in 8 kibbutzim. One question was: How can the educator help in the development of the children's community? In their replies, 40% of the children said by fostering good relations with the pupils, another 40% by activities in the children's community, while smaller percentages spoke of the influence of his personality and of guidance toward independence. The second question was: How can the educator exercise an adverse influence? In answer to this, 34% said by adopting a domineering attitude in the community, 20% by unsympathetic relations with the children, 12% by an offensive personality, and 8% by passivity in the community.

201. EDEN, SHEVAḤ. **Leadership as Seen by Kibbutz Youth** (Hamanhigut b'aspaklaryat hano'ar bak'vutzah). In: Manhigim Umadrikhim Bano'ar HaYisraeli, The Youth and Hehalutz Department, The Zionist Organization, P.O. Box 92, Jerusalem (1954), pp. 19—30.

When the pupils of grades 8—12 in kibbutzim were asked to describe the traits which enabled their leaders to achieve their influence in society, this wording met with the protest, "There are no leaders among us." Only after the word "leaders" was replaced by "certain members" was complete interest shown in the question. The 350 replies showed that for youth the most important characteristic was, "activity" (31%), followed by "studies" (27%), (the latter's referent is not to scholastic achievements but to extent of involvement in the learning process) and, in third place "the ability to express oneself" (23%). After these came "devotion" and "external appearance" (each 6%). In a comparison between the grades "activity" went down from first place in grades 9—11 to sixth in grade 12, while "the ability to express onself" ascended from grades 9—12 in the following order: 6th, 5th, 3rd, 1st. The

differences between the sexes were insignificant. (See also abstract No. 208.)

C. *Frameworks*

202. ARNON, YOSEF. **The Way of the Children's Community** (Darkah shel ḥevrat hay'ladim). In: Alon Hamos'dot, The Education Department of Kibbutz Artzi, Issue No. 37/38. July 1958. pp. 7—12.

(Contrary to the account given in abstract no. 198, the kibbutz movement described here has two social frameworks: for the younger age group (lasting 5 years, in the kibbutz itself) and for the older one (lasting for 6 years, in the regional school. The present article refers to the former.) Among the 14 theoretical principles governing a children's community the writer mentions the community as a training ground for kibbutz life and as an end in itself; the community as an educator of public opinion; the community as a source for directed independence. Among 10 achievements he lists the identification of the educands with their educators, their attachment to values, the prevention of delinquency. Among 16 defects he refers to a non-creative routinism characteristic of dead institutions, and suggests ways of improving the situation.

II. THE BOARDING SCHOOL

203. BAR-NAḤUM, ḤAYIM. **Collective Emotional Experiences in Educational Institutes** (Ḥavayot emotzyonaliyot kolektiviyot b'mos'dot ḥinukh). In: Haḥinukh, Vol. 31. 1959. pp. 278—279.

The prevailing school concentrates solely on the development of cognition, which is however not man's only aspect. Education in a boarding school can develop other sides of his personality: various emotions. The writer illustrates how collective emotions can be aroused: starting the day by working in the field from dawn until a short while after sunrise; combining maxims with a meal; introducing a special mode of life on sabbaths and festivals.

III. THE SCHOOL SYSTEM

A. *In General*

204. ROBINSON, SHAUL. **Education and Training in Social Values** (Ḥinukh v'imun b'hilkhot ḥayei ḥevrah). In: M'gamot, Vol. 4. 1953. pp. 266—276.

In Israel (the article refers to the situation in 1953) there is a sense of weakening of social values, since during the years preceding the establishment of the State all the energies, which would otherwise have been devoted to fostering values, were concentrated on creating national attitudes. The result was that the daily civic actions, without which no normal democratic society can exist, were neglected. To remedy the situation the author suggests that research be undertaken and the curriculum examined, that extracurricular activities be proposed, that teaching and educational methods be investigated, and that effective organizational and pedagogical tools be devised.

205. ADAR, LEAH. **On the Education of the Citizen in Israel** (Al ḥinukh ha'ezraḥ b'Yisrael). In: M'gamot, Vol. 5. 1953. pp. 3—17.

Contrary to the previous writer (abstract no. 204), the present author believes that preference must still be given to shaping attitudes and not to behaviors, since the latter occupies a superficial place in the pupil's personality. Instead of national ideals (the establishment of the State) which fashioned the attitudes in the preceding period, the author suggests that there be set up the combined ideal of a) education in the democratic way of life, and b) the absorption of immigrants. Each one by itself cannot arouse youth's enthusiasm, but both together may be able to do so.

206. BEN-YOSEF, YITZḤAK. **Education in Social Consciousness** (Hinukh l'hakarah ḥevratit). In: Urim, Vol. 15. 1958. pp. 446—449.

Some schools in Israel — the kibbutz and religious ones — are based on indoctrination (delicately or indelicately done), whereas the other schools, from a purely democratic approach, refrain from directing the child, which however abandons him to demagogic influences. Yet a common denominator of values can be found in which a democratic school can also educate the child: an attachment to democracy, an ability to make evaluations, a readiness to undertake activities. This directing should be done in two fields: systematic teaching founded on a curriculum and occasional teaching based on actual events in public affairs and in the world.

B. The Secondary Level

207. TONI, HELAH. **On Social Education in the Secondary School** (Al haḥinukh hahevrati b'vet hasefer hatikhon). In: Urim, Vol. 8. 1951. pp. 339—344.

(This article deals with the same educational trend, with its emphasis on social education, as that mentioned in the introductory note to abstract no. 214.)

The effort devoted in the Labor trend to social education in the primary school is abandoned in secondary education due to the pressure of studies and examinations, pupils' activities in the youth movement, and the apathetic or hostile conditions of the environment and the staff room. This is an unsatisfactory situation, for only in secondary education is there the assurance that the values learnt will also be applied in the democratic, ethical, and national spheres. While the kibbutz (see abstract no. 198) boasts that it has no written constitution, the writer's experience is that efforts to formulate one are part of social education, while the constitution itself can be the basis for proper social activity.

208. EDEN, SHEVAḤ. **Leaders of Society as Seen by City Youth** (Manhigei haḥevrah b'enei b'nei ha'ir). In: Manhigim Umadrikhim Bano'ar HaYisraeli, The Youth and Hehalutz Department, The Zionist Organization, Jerusalem. (1954). pp.31—45.

When 427 secondary school pupils in Jerusalem and Tel Aviv were asked to give an unrestrained description of their leaders (see abstract no. S. 2), the characteristics that headed the list were knowledge and learning (40%), sociability (38%), activity (22%), and external appearance (19%). Last came the ability to express oneself (14%), intelligence (10%), and physical superiority (9%). In a comparison between the different grades, external appearance went down from 3rd place (in grade 9) to 4th and 11th places; the girls put it 4th (25%), the boys 8th (about 15%). Among members of youth movements it occupied 9th place, as against 3rd place among boys and girls who did not belong to youth movements, thereby emphasizing the fact that in youth movements norms of naturalness and equality predominate.

209. BEN DAVID, YOSEF. **Membership in a Youth Movement and Personal Status** (Haḥaverut bit'nu'at no'ar v'hastatus ha'ishi). In: M'gamot, Vol.5. 1954. pp.227—247.

On this subject 252 members of youth movements were questioned (all of them pupils aged 15—17, city dwellers, and not members of religious movements), with the following results: a) Some youths had a conflicting image of family status and the movement served as an effective substitute. b) Other youths, whose family image was stable, saw in the movement an opportunity for experimentation in various role and status images. c) In instances in which the movement became the principal status unit, it had no influence on the role image, except where parents had made no effort to direct the child. This last finding hints at a conflict facing youth: its role image is individualistic, whereas the ideology of the movements is collective.

210. **Membership in the Youth Movement — A Statistical Extract** (Haḥaverut bit'nu'at hano'ar — leket statisti). In: M'gamot, Vol.11. 1961. pp.191—194.

The survey covered only school pupils (and not working youths). Among its findings: a) About half the secondary school pupils belong to a youth movement. b) A high proportion of the members of youth movements belong to kibbutz and to four-year, as compared to two-year, schools (the latter have a lower status). c) Only about 16.3% of the members of youth movements are from oriental communities (they constitute 26.2% of secondary school pupils).

211. ROTENBURG, MATITYAHU. **The Youth Movement Returns to the School** (T'nu'at hano'ar hozeret l'vet hasefer). In: Bis'deh Hemed, Vol.5 (1962). pp.261—265.

For several years the Government forbade representatives of youth movements to be active in schools. With the lifting of this ban, arguments are recurring against such activities: a youth movement distracts pupils from their studies and subjects them to political influence at an earlier age. The author quotes studies showing that the percentage of members of youth movements is high among those who spend a great deal of their time in reading and low among secondary school drop-outs. The religious youth movement has even to its credit the development of the secondary school yeshivah (see this series, Vol.4, No.2, p.76, abstract No.239). The youth movement has been more successful in extracurricular education than any other organization, and plays a major part in attaching the youth to significant values. This has special importance for religious education, struggling for self-preservation in the face of a secular majority.

212. HEN, MICHAEL, SCHIFFENBAUER, DAVID, and DORON, RINA. **Uniformity and Variety in Spending Leisure Time among Post-Primary School Pupils in Israel — Results of a Survey** (Aḥidut v'shoni b'darkhei bilui hap'nai etzel talmidei batei sefer al-y'sodiyim b'Yisrael — mimtza'ei seker). In: M'gamot, Vol.13. 1964. pp.188—199.

Of the eight ways of spending one's leisure time submitted to 2,064 pupils of Grades 9 and 11, it was found that of those who participated in social activities, 95% did so with their friends, 48% were in youth movements, 30% in other youth organizations, about 40% in sports organizations, and about 60% in extracurricular circles held under the auspices of the school (such as sports, art, and so on). In the scale of preference there was the following descending order: youth movements, activities within the framework of the class, activities in "salon society" (an informal youth group that spent its leisure time mainly in dancing; formerly a

term of opprobrium, it has since become a factual expression). The children of parents of European origin showed a greater tendency to participate in youth movements and in salon society. (Not included in this abstract are details about individual forms of leisure time activities.)

213. **The Instructor's Library** (Hasifriyah lamadrikh), Ministry of Education and Culture, The Youth Department, and the Henrietta Szold Foundation for Child and Youth Welfare, Jerusalem.

The object of the library is to expand and consolidate the instructor's knowledge in all spheres necessary for his work. Among the booklets thus far published are: The Roots of Prejudices, Conducting Discussions, Emotional Development in Adolescence, The Principles of Collective Dynamics, Social Development in Adolescence, Teaching and Learning Methods, Camping, Decorating the Club, Education Through Music, Education Through Literature, and Propaganda Methods in Modern Society.

C. The Elementary Level

1. Teacher-Learner Contexts

214. BEILIS, ELIYAHU. **Social Education in the City Bet Haḥinukh** (Haḥinukh haḥevrati b'vet haḥinukh ha'ironi). In: Urim, Vol. 8. 1951. pp. 311—320.

(When this article was written there were two secular educational trends in Israel. The one referred to here belonged to the Labor trend and was called, not **bet hasefer** (the home of the book) as is usual, but **bet haḥinukh** (the home of education). What distinguished this trend from the other secular or general one was the emphasis on social education.
The bet haḥinukh aims at building a children's community similar to the kibbutz community (see, for example, abstract no. 198). But whereas all the favorable conditions are present in the kibbutz, a sustained effort is needed in the city to achieve success in the face of an apathetic or hostile atmosphere both within and outside the home (and even in the staff room). In the school in which the writer teaches there is an active children's community based on creating a close pattern of social experiences which envelop the child. These begin with the first hour on Sunday, when all the children assemble for communal singing, continue through a certain arrangement in the dining room, are kept up on one day in the week when, instead of academic lessons, there is physical work in groups, and conclude with a group ceremony that brings the week to a close. A general meeting of all the children takes place once or twice a year. There are also several committees, the members of which form a council that meets frequently.

215. LISER-SHKLARSKY, MALKA. **On Social Organization in the Class** (La'irgun haḥevrati bakitah). In: Urim, Vol.8. 1951. pp.349—355.

The article illustrates how situations in the lower grades can be created and opportunities utilized for social education. For example, decorating the classroom and preparing educational and maintenance equipment can be done not by the teacher or the administration but by the children themselves. When it is found that there are children who have a tendency to forget, some can be appointed as "reminders." Other duties that can be assigned to the children are helping a friend, tending the plants, and receiving visitors.

216. IDELSON, DAVID. **The School, the Introduction to Social Life** (Bet hasefer, hamavo l'ḥayei haḥevrah). In: Ofakim, Vol.9. 1955. pp.316—321.

Among children social life first emerges when groups are formed for a common struggle to achieve a certain aim (such as the teacher's esteem). The teacher who shows favoritism hastens the process whereby the class breaks up into groups and into isolates. This process can also happen if the teacher, showing no favoritism, prefers to establish a warm relationship with the children. The teacher can direct this social urge on the part of the children to positive ends by criticizing the "group war," encouraging the isolates and fostering a spirit of general cooperation. This end can also be imposed, however, through fear, by an authoritative teacher.

217. NIV, YA'AKOV. **The Class as a Learning Society** (Hakitah k'ḥevrah lomedet). In: Urim, Vol.8. 1951. pp.173—179.

The teacher's conception of the class as a community (and not merely as a collection of individuals) has a bearing also on learning. The collective learning of the community should be based on: a) A curriculum known to the class from the outset. b) The division of the curriculum into two parts, one intended for collective learning, the other for self-instruction. c) The undeviating duty of the pupils to prepare each part in advance. d) The responsibility of the community for the achievements of each individual. e) The onus on the community to keep a check on the achievements.

218. KAHANA, YEHUDAH. **The Collective Aspect in the Teacher's Work** (Ha'aspekt hak'vutzati ba'avodat hamoreh). In: Dapim Liv'ayot Ḥinukhiyot Sotzyaliyot, Ministry of Social Welfare, Jerusalem, Issue No.1. September 1964. pp.12—17.

Teachers disregard the collective dynamics of their classes, fighting against it instead of making use of it. Other than an

ignorance of how to do it, the causes of this circumstance are: a) The fear of appearing as a failure in controlling a class; b) The pressure of the curriculum and of examinations. One of the mistakes made by teachers in this sphere is to show favoritism. The writer suggests several guidelines of collective dynamics likely to assist the teacher in his work.

219. [LEVI, YEHOSHUA]. **The Civic Responsibility of the Youth in Israel** (Interim Report) (Ha'aḥarayut ha'ezraḥit shel hano'ar b'Yisrael (do'aḥ benayim)). In: M'gamot, Vol. 5. 1954. pp. 159—171.

Civic conduct, an aspect of social behavior, refers to the relations between the individual and institutionalized society. This field has, it seems, reached a low ebb in Israel; efforts are being made to find an explanation for this. To rectify the situation it is suggested that a description first be obtained of the state of affairs. The writer has chosen the technique of presenting the pupils with imaginary situations and then eliciting their reactions. These situations reflect 15 traits (such as extending help, discipline) which intersect with 11 types of roles (such as parents, teachers, oneself, friends). In its final version the questionnaire contains 43 multiple choice questions; the pupil is required to give his reason for each choice. The questionnaire has already been submitted to 2,766 pupils, constituting some 25% of all those in grade 8 in Israel.

220. LEVI, YEHOSHUA. **Research into the Civic Responsibility of Youths in Jerusalem** (Meḥkar al ha'aḥarayut ha'ezraḥit shel b'nei no'ar biY'rushalayim). In: M'gamot, Vol. 7. 1956. pp. 227—243.

Civic responsibility is conceived as autonomous behavior that complies through understanding, motivates voluntary activity, and is prepared for a conflict with the authorities. An open-ended questionnaire consisting of 14 questions on civic responsibility was submitted to 400 grade 8 pupils in Jerusalem. On the basis of an analysis of the material and a theoretical study the writer chose 12 possible attitudes as a solution of each problem, such as a constructive solution, an actively antagonistic decision; a decision against fulfilling a duty for egotistical reasons, fear, etc.; evading the problem. An analysis of the results shows: a) There is a readiness to fulfill civic obligations and functions. b) A small number of pupils make an effort to find a real solution to possible conflicts. c) The readiness to comply leads at times to the renunciation of a legitimate objection. These findings were confirmed in an evaluation, from similar viewpoints, of some of the pupils by their teachers. (This article is the conclusion of the research described in abstract no. 219).

221. EDEN, SHEVAḤ. **Society's Hour (The Educator's Hour) (Teacher's Manual)** (Sh'at haḥevrah (sh'at ham'ḥanekh) (ḥoveret hadrakhah l'morim)). Tarbut V'ḥinukh (Tel Aviv). (1962), 70pp.

One lesson a week is called 'society's hour" or "the educator's hour," the latter of which is liable to create a wrong impression, as though all the work of education is limited to this one lesson. This lesson should be transformed into a focal point of such work which, as a continuous activity, starts from the lesson and ends with it. There should be a balance between planned topics and reactions to actual events in the life of the children and in public life. The greater part of the book contains a classified list of topics for this lesson, as well as five models of how to adapt such topics for class discussions.

222. BEN ARIEH, Y. **The Social Education Hour** (Sh'at haḥinukh l'ḥevrah). In: Haḥinukh, Vol. 33. 1961. pp. 67—72.

The article gives the results of a survey conducted among 35 schools on the question: What is done in the lesson on social education? Among the answers: a) In almost all the schools a special lesson is devoted to the subject (usually at the end of the week). b) The planning, which is done by the educator, is generally for a very short period only. c) According to the teachers, the achievements exist in a favorable atmosphere created between the teacher and the pupils. d) This is also felt by the pupils. The writer gives 21 suggestions for improving the lesson and 94 discussion topics mentioned by the teachers in their replies.

223. BARZEL, HILLEL. **The Youth and Sports Sub-Department (of the Tel Aviv Municipality)** (Maḥleket hamishneh l'no'ar ul'sport (b'iriyat Tel Aviv)). In: Baḥinukh Hamashlim, Issue No. 1. May 1960. pp. 11—15.

The survey shows that some 20,000 children are active in clubs attached to schools; about 5,000 children in 20 youth centers (unattached to schools); about 7,500 belong to 75 playing fields; about 4,300 to 14 scout troops; 1,000 participate in sporting activities; 200 in an orchestra; and 10,000 in summer camps. Tel Aviv is the only municipality in Israel that takes an active interest in the scout movement.

2. Curricular and Extracurricular Spheres

224. BEILIS, E. and NIV, Y. **Manual for Social Education** (Madrikh l'ḥinukh ḥevrati), Tarbut V'ḥinukh, Tel Aviv (1961). 131pp.

In urban schools the proper functioning of a children's community had been discontinued, but with the adoption of the State Education

Act, which includes social education as a principal aim, new interest has been aroused in the topic. The present book includes among its chapters the following: the Atmosphere, Evaluating Achievements, Cooperation between Teachers and Pupils, Education for Democracy and Citizenship, Work, the Organization of Society. The book contains six sketches illustrating the structure of children's communities in some Israeli schools.

225. **The Curriculum for the State and the State Religious Primary School, Social Education** (Tokhnit halimudim l'vet hasefer hay'sodi hamamlakhti v'hamamlakhti hadati, ḥinukh ḥevrati), Ministry of Education and Culture, Jerusalem. (1962). 20 pp.

The introduction maintains that social education is relevant during the child's entire attendance at school. This should lead him to a cognizance of his society, to a desire to promote it, and to establishing proper social relations. The religious obligation of these goals are emphasized in the religious school. The curriculum is subdivided for grades 1—4 and 5—8; and both parts contain suggestions and ideas for organizing a combined society of all the higher grades. Appendixes deal with the festivals, social gatherings, manners, and excursions.

226. EDEN, SHEVAḤ. **The Didactics of Society's Hour (Teacher's Manual)** (Hadidaktikah shel sh'at haḥevrah (ḥoveret hadrakhah l'morim), Tarbut (Tel Aviv). (1964). 62 pp.

A continuation of an earlier work by the same author (see abstract no. 221), the present one deals at some length with how to give a good talk. Among its chapters are: Planning the Talk, Structure of the Talk, Presenting the Problem, the Discussion, Adopting Resolutions, Evaluating the Talk, the Assumptions of the Talk, Different Forms of the Talk.

227. **Sh'alim, A Pedagogic Library for Instructors** (Sh'alim, sifriyah pedagogit l'madrikhim), The Youth and Hehalutz Department, The Zionist Organization, Jerusalem.

Among the booklets published in this library are: The Psychology of the Last Years of Childhood, Modern Education in Theory and Practice, Heredity and Environment as Factors in Shaping Personality, Education and National Emancipation, Rousseau and his Educational Theory, the Excursion and its Educational Value, Chapters in Applied Psychology, Methods of Instruction in Youth Movements, Scouting, the History of the Youth Movement in Israel and Among the Nations, the Principles of Psychological Hygiene. (For abstracts of some of these booklets, see abstracts nos. 201, 208, and 244.)

IV. THE YOUTH MOVEMENT

A. Determinants

228. EISENSTADT, SHEMUEL NOAḤ. **The Youth Group** (K'vutzat hano'ar). In: Iyunim Lamadrikh V'lamoreh (Series), The Children and Youth Aliyah Department, Training Section, Jerusalem. (1954). 48 pp.

The first six chapters are a sociological survey of the subject; the last two deal with the situation in Israel. On the eve of the establishment of the State, some 20% of the youth belonged to organized youth movements (about 50% of the youth were former members of youth movements), while the rest belonged to informal groups, sports organizations, and so on. There were also groups of neglected and delinquent youths. The conditions of life in the Yishuv (the pre-State Jewish community in Eretz Israel under the British mandate) encouraged the growth of youth groups, since as newcomers most of the adults were preoccupied with problems of adjusting to new circumstances. Membership in a youth movement was generally a status symbol. The Youth Aliyah (see this series, Vol. 3, no. 3), whose members shared a common traumatic past under the Nazi regime, constituted a special youth group, as did also the children's society in the kibbutz, which attained the optimum consolidation by reason of the very limited scope of family life there. Most of the educational functions are carried out by the age group and the youth group as a whole. The book deals finally with youth groups among new immigrants. These young people live in an atmosphere of crisis as a result of the parents' need to readjust themselves (generally from a primitive traditional society to a modern culture). The author holds that while the instructor should aim at the introduction of structural changes, it is essential that he preserve to the maximum the emotional solidarity between children and parents.

229. PERES, YOḤANAN. **The Halutzic (Pioneer) Youth Movement** (T'nu'at hano'ar haḥalutzit). In: Urim, Vol. 18. 1961. pp. 161—169, 337—342.

Different types of youth cultures can be characterized by the extent of a) their tendency toward conservatism or innovation; b) their organization crystallization; and c) their independence of the adult world. The typical movement in the Yishuv (the pre-State Jewish community in Eretz Israel) was distinguished — according to the above characteristics — by a striving for innovation, a weak organizational crystallization, and an attachment to kibbutz and working movements (even when this was opposed to the parents' values). This profile was formed by combining sociological categories that characterized the youth: the children of newcomers; the second generation of the revolutionary movement; a circle of intellectuals in a colonial country;

witnesses of the Nazi holocaust; volunteers performing the functions of a Jewish society which had no independent government. Many of these categories changed with the establishment of the State, and consequently the profile, too, has changed: there has been an increased tendency to conservatism and a rigidity in the organizational framework. The article is the background to a study which will investigate how the youth movements can be reinvigorated.

230. YADLIN, AARON. **The Youth Movement in Israeli Society** (T'nu'at hano'ar baḥevrah haYisraelit). In: T'nu'at Hano'ar Bit'murot Ha'itim (The Youth Movement in the Changing Times: A Second Study Day for Coordinators of the Youth Movement Training Departments), The Youth and Hehalutz Department, Israeli Section, The Zionist Organization, Jerusalem. April 1964. pp. 17—22.

The speaker denied the contention (expressed also in abstracts in this sub-section) that the establishment of the State has been responsible for the diminished momentum of the youth movements through institutionalizing the realization of ideals. Such conflicts (between the voluntary and the institutionalized fulfillment of ideals) existed also before the establishment of the State. For the Yishuv (the pre-State Jewish community in Eretz Israel) repeatedly set up institutions, each of which led to the same conflict. The history of the Yishuv was marked by a cyclical ebb and flow — also present in the State of Israel — in the efficacy of voluntary values to motivate the youth to activity. The youth movement is accused of being conservative, but its central idea (education for kibbutz life) can still reveal a spirit of innovation, especially for those youths who do not live in a kibbutz. Several new forms have been evolved by the youth movement, and the speaker suggested additional ones.

231. SIMON, A. **The Youth Movements and the Problem of the Absorption of Immigrants** (T'nu'ot hano'ar uv'ayat k'litat ha'aliyah). In: T'nu'at Hano'ar Bit'murot Ha'itim (The Youth Movement in the Changing Times: A Second Study Day for Coordinators of the Youth Movement Training Departments), The Youth and Hehalutz Department, Israeli Section, The Zionist Organization, Jerusalem. April 1964. pp. 23—34.

Most youth movements are inactive in places where new immigrants are concentrated. If the movements try to establish programs in such localities, they follow the old patterns of inciting children against the family and the school and attempting to arouse their enthusiasm for the kibbutz, objectives which ignore prevailing conditions. For while these aims may have been effective with the children of established middle class families, most of the children in immigrant towns come from poor homes and are faced with a crisis of values due to the breakdown of the traditional frameworks. The kibbutz (based on a renunciation

of private property) cannot attract poor children whose problem is the lack of any real possessions. Before the establishment of the State, the youth movement was actively engaged in making the country's desolate areas bloom. Now the ideal should be to make the nation's "desolate areas" bloom by going to the places of new immigrants and living with them so as to elevate their standards.

232. ADLER, HAYIM. **Youth in Modern Society** (Hano'ar bahevrah hamodernit). In: T'nua't Hano'ar Bit'murot Ha'itim (The Youth Movement in the Changing Times: A Second Study Day for Coordinators of the Youth Movement Training Departments), The Youth and Hehalutz Department, Israeli Section, The Zionist Organization, Jerusalem. April 1964. pp.3—11.

The youth movements which arose in Europe and among the Jewish people at the beginning of the century embodied the ideas of national liberation and social justice. These ideas were also the concern of adult movements, the difference being that the youth movements sought to realize them. This awakening took place against the background of the disintegration of traditional society. At present (1964) the prevailing view is that these ideas have been realized, and where they have not, the Welfare State fulfills this function. The contention of the leaders of the youth movements that the establishment of the State of Israel as a Welfare State does not solve all the problems is correct, but this contention is valueless as a motivation for youth. The Welfare State gives a basic sense of security to the individual whose problem is to achieve personal success in the competition for the good positions in society. This problem creates tensions, and youth seeks relief of a kind different from that offered by the youth movement, which may have to renounce its aim of arousing the masses.

B. Directions

233. YADLIN, AARON. **The Israeli Society and the Young Generation** (Haḥevrah haYisraelit v'hador hatza'ir). In: Molad, Vol.18. 1960. pp.530—536.

Although it deals with the younger generation, the article actually refers to the youth movement. At present (1960) Israeli youth is dispersed over a wide spectrum, at one extreme is the member of the classic youth movement preparing himself to join a kibbutz, at the other the youth whose sole interests and ambitions center round the personal, individual aspect. Before the establishment of the State the former group (called ḥalutzic, that is, pioneer) was dominant. Its decline is reflected in a) increased juvenile delinquency, and b) a decrease in the number of those joining a kibbutz. Since it is desirable that the present situation be changed,

the younger generation should be charged with tasks (the writer enumerates five of them) that are steeped in national values.

234. BARZEL, HILLEL. **The School and the Youth Movement** (Bet hasefer ut'nu'at hano'ar). In: Urim, Vol. 18. 1961. pp. 615—621.

The youth movement is more successful than the school in resolving the following problems of the adolescent: a) Achieving social status (since the adolescent is a marginal person). b) Relaxing sexual tension. c) Lessening conflicts between parents and children. d) Substituting for identification models (instead of parents). Recently there has been a decrease in numbers of members and an excessive dependence on adults in the youth movement in Israel. The former has been largely the consequence of the establishment of the State: i) The vision of its establishment (in the pre-State period) exercised an attraction; and ii) the only orientation of the movement was to the kibbutz, but after the establishment of the State there have been other tasks that carry with them social and national prestige. Despite this the youth movement still has functions to fulfill: not only the orientation to the kibbutz, but also preparation for army service, fostering a moral sense, and the absorption of young immigrants. Hence the school should encourage its pupils to join a youth movement.

235. ORMIAN, ḤAIM Y. **Youth Movements in Israel in Transition** In: International Mental Health Research Newsletter, Vol. IV, No. 1—2. 1962.

In the 10—19 year age group the percentage of members of youth movements decreased from 49% in 1946 to 38% in 1960/61, the sharpest decrease being in grade 12. This change, due to the diminished prestige of the youth movement, apparently has its source in: a) the transformation of Israel into a more affluent society; b) the decline in family influence; c) the vacuum created by the establishment of the State in the ideals of national emancipation which permeated the lives of the previous generation; d) the greater permissiveness; e) the prevalence of material values in society. In the kibbutz the movement serves mainly as an instrument ensuring continuity. However, among the youth from Moslem countries, there is no need for a youth movement, since the background of a youth movement is a protracted adolescence, and among such youth adolescence is brief and uncomplicated. The writer concludes with a discussion of future prospects.

236. LOTAN, MICHAEL. **Attitudes and Values in the Youth Movements — Conclusions of a Social Investigation** (Amadot va'arakhim bit'nu'ot hano'ar—sikumei meḥkar ḥevrati), The Berl Katzenelson Seminary. 1964. 241 pp.

To obtain a picture of what is presently (1964) happening in the youth movement, the answers of 600 members to a 126 item questionnaire were analyzed. The average member expects the movement to satisfy the following personal needs: a social group, an age group, a status group, a kibbutz recruiting organization, a communicative framework, a socializing agent, and a voluntary organization. The second chapter of the report examines the factors which have an impact on the movement's success in achieving its aims (such as, the influence of parents and of the school, conformity and non-conformity, the instructor's qualities, the image of the future).

237. KAVISH, YEHUDAH. **A Change in the Youth Movement's Age Structure** (Shinui ma'arakh hagilim bit'nu'at hano'ar). In: T'nu'at Hano'ar Bit'murot Ha'itim (The Youth Movement in the Changing Times: A Second Study Day for Coordinators of the Youth Movement Training Departments), The Youth and Hehalutz Department, Israeli Section, The Zionist Organization, Jerusalem. April 1964. pp. 35—50.

About a year or two before joining the army, every member of the youth movement is required to declare his readiness to join a "nucleus." This "nucleus" does its army service as a group and spends part of it in a kibbutz, the expectation being that it will stay on there after demobilization. Anyone not prepared to make such a declaration leaves the youth movement at the age of 16 or 17. Against this arrangement there are the following considerations: a) Many of those who join a "nucleus" do so only in order to be with good friends during their army service. b) 16 or 17 is too early an age at which to leave a youth movement, especially at a time when higher education (which starts at the age of 21 after army service) is becoming more widespread. The "final" age in the youth movement should be raised to 25, the advantage of this being twofold: there would be a) a new elite in the youth movement, and b) greater prospects of increasing the number of those joining a kibbutz. (Up to the present this suggestion has not yet been acted upon.)

238. **Training Programs in the Youth Movements — A Bibliographical Survey** (Tokhniyot hahadrakhah bit'nu'ot hano'ar — seker bibliografi), The Youth and Hehalutz Department, Israeli Section, The Zionist Organization, Jerusalem. February 1964. 44 pp.

The survey, which covered twelve youth movements active in Israel, is presented in three parts: a) A graded list of each movement's programs. b) A comparison between the programs for each age. c) A general index. In the introduction the compiler contends that many programs suffer from excessive generalization, an ideological bias, and an irrelevance to the world of the youth.

239. EDEN, SHEVAH. **Typology of Youth Leaders** (Tipologyah shel madrikhei no'ar), In: Manhigim Umadrikhim Bano'ar HaYisraeli, The Youth and Hehalutz Department, the Zionist Organization, Jerusalem (1954). pp.46—58.

From the descriptions which some young people were asked to write of the youth instructor who had influenced them most, four types emerged: a) The Leader. Mentioned in 50% of the answers, he is self-confident, charming, devoted to his charges, and successful particularly in the transition period from childhood to adolescence. b) The Educator. Successful in establishing personal ties and in the period of adolescence, he is mentioned in 15% of the answers. c) The Intellectual Educator. While resembling the previous type, he devotes himself more to satisfying the intellectual needs of youth. d) The Movement Emissary. He has a crystallized ideological approach to actual events, a capacity for intellectual persuasion, and generally mixes with the older youth. The book, devoted to the training of youth movement instructors, deals first with the psychology of society and of leadership and gives surveys of the image of leaders as seen by kibbutz youth (see abstract no.201) and by city youth (see especially abstract no.208).

V. THE YOUTH GROUP

240. BARZEL, HILLEL. **Youth Groups — A New Type of Youth Organization in Israel** (Havurot no'ar — tipus hadash shel hitarg'nut hano'ar ba'Aretz). In: Hinukh V'tarbut b'Tel-Aviv-Yafo, Issue No.8—9. 1963. pp.31—34.

In addition to the youth movements, the various youth frameworks (such as local clubs: see abstract no. S.14), and the youth gangs, there has emerged in Israeli society the youth group. As opposed to the gang, the youth group has no desire to clash with the law. Its members' chief interest is to spend their leisure time together, to imitate adults in their clothes, to smoke, and so on. In comparison with the youth movement, the youth group's prestige is at present increasing.

VI. CLUBS

241. ELITZUR, BARUKH and PADEH, BINYAMIN. **The Factors Involved in Youth's Attendance at a Local Club (Interim Report)** (Hagor'mim hak'shurim bahalikhat no'ar l'mo'adon sh'khunati (do'ah benayim)). In: M'gamot, Vol.12. 1962. p.89.

The Ministry of Education and Culture in conjunction with the local authorities establishes clubs to stop children from spending their leisure time in nonconstructive ways. Two hundred and seventy-five children aged 10—16, most of whom had immigrated

to Israel after the establishment of the State, were questioned, and the following are some of the results: a) The relation of a youth to his friends greatly influences his decision whether to join a club or not. b) It was not proved that the youths stay away because of a great deal of homework, frequent visits to the cinema, or much work. c) The nature of the club and its proximity to the youth's home influences his readiness to attend it. d) Frequent visits to a club are paid by those whose relations with their parents are either very negative or very positive. e) Boys attend more often than girls. f) The family background has no effect on club attendance.

VII. GANGS

242. **The Organization, Structure, and Activities of a Children's Gang** (Hitarg'nutah, mivneha, uf'ilutah shel k'nufyat yeladim). In: Sa'ad, Vol. 6, Issue No. 1. 1962. p. 22.

The gang that was investigated consisted of 15 children. For comparison children from a closed institution for juvenile delinquents and children who regularly attended a club were also investigated. The characteristics that distinguished the delinquents as compared to other groups were: a) Their families were generally larger and their homes more crowded. b) There was great group identification. c) The leader, who was generally chosen for his strength, intelligence, and alertness, exercised a rigorous supervision. d) The members of the gang also attended the local club. Other findings were: e) The children of the gang displayed sincerity once a bond was established with them. f) No positive or negative relation was found to exist between religious attachment and delinquency.

243. HOVAV, MEIR. **Juvenile Delinquent Groups in the Tel Aviv Area** (K'vutzot no'ar avaryaniyot b'ezor Tel-Aviv). In: Israel Police Journal, Issue No. 19. 1964. pp. 25—29.

The survey showed that there were three types of delinquent groups: a) 15 groups, whose average age was 16, met to spend their leisure time together, stole cars, and interfered with people. In 9 of them the leader was an adult. The composition of these groups was not constant. b) 18 groups which similarly met in their leisure time and committed crimes (such as stealing, violence). The average age was 15. c) 16 groups, composed of youths from the same neighborhood, which were organized to commit crimes. There was no permanent leader. The average age was 14.

VIII. MOVEMENT FOR YOUTH

244. BARZEL, HILLEL. **The Movement for Youth** (Hat'nu'ah l'ma'an hano'ar), The Youth and Hehalutz Department, The Zionist Organization. 1966. 96pp.

Along with the youth movement (which reflects a spontaneous expression among the youth themselves) there has recently been established in Israel a Movement for Youth (the result of a concern for youth on the part of adults and the establishment). The booklet describes the various spheres in which this movement is actively interested (for example, local centers, youth homes, youth groups (see abstract no. 243), clubs, playing fields, youth hostels) and the manner in which the movement operates in these spheres. The booklet lists 21 organizations active in Israel in furthering the aims of the movement.

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